he LUTHERAN

PITTSBURGH'S LUTHERAN "MAN OF YEAR"

First Church honors director of space projects

GICAL SEM

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THREE LITTLE WORDS

OUR CHURCH building is not air-conditioned. Every summer cardboard fans placed in the pew racks. Recently I picked one up and noticed pencil marks on "Some child's scribbling," I thought at once.

Closer examination revealed that the pencil marks were made by a child—they were not scribbling. Instead they formed three words in a seven-year-o printing: "I love Jesus."

AS I SAT in the pew before the service began, I thought what a beautiful testim that brief sentence made. What a fine beginning this child had for Christian livi And what an excellent foundation on which to grow in faith and understanding God and his word.

Because as we grow older we sometimes acquire less noble reasons for service within the church, I prayed for this child as the organ played softly. I as God that the love for Jesus which the child confessed would be always the motivat force of his life.

I prayed for myself too. I asked that my life within the church—and in marketplace as well—always would demonstrate the simple fact that I love Jes

—ANNA ENGELHARD

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THIS WEEK . . .

● "IT MAY WELL BE that fullest understanding of man, earth and heaven is an integrated knowledge that illuminates the face of God," said Spaceman Roy W. Johnson, shown on our cover this week with Pastor Harold Albert of Pittsburgh (*story on page 34*), in THE LUTHERAN of Aug. 12. Church Historian Jerald Brauer, one of the ULC's outstanding young theologians, doesn't disagree. But he contends (*page 11*) that we have a long way to go until we can arrive at such "integrated knowledge." At present, he says bluntly, we're so obsessed with topping Russia in the Cold War, so paralyzed by fear, that we're unable to raise our sights to what real security remains to us at the dawn of the atomic age: the freedom Christianity creates in men of faith.

● THE McCARTNEYS (Sedoris and his wife Hazel) are a team both as missionaries and writers. They went to Japan first in 1948, returned to the island empire last year. Pastor McCartney wrote this summer (July 8) about the quiet faith of a first-generation Japanese Christian, Morita San. Mrs. McCartney follows in this issue with a story about little Fukuya Chan (*page 15*), a fourth-generation Christian. A sensitive writer, author of a collection of stories on Japan (*In the Grey Rain*, Harper, 1957), she looks at the three-year-old boy and asks a question for which she has no answer yet: How long will it take Christian churches in Japan to break away from western tradition, grow roots in the communities in which they live?

● GROWING ROOTS in the community is a problem of churches everywhere. A three-year-old United Lutheran mission in a Dallas, Texas, suburb found a way of helping those roots grow by using hobbies and talents of its members plus the good will of local businessmen in the promotion of a recorded concert (*page 19*).

THE CHURCH IN THE NEWS

Bible ban attacked

A special tribunal of the U.S. District Court had ruled that Pennsylvania's school code regulation requiring Bible reading in public schools was unconstitutional. The code called for the reading of at least ten verses from the King James Version of the Bible and the recitation of the Lord's Prayer in each classroom at the start of the school day.

The suit which led to the adverse ruling had been brought by a Unitarian couple against the Abington Township School Board. When the board voted an appeal to the U.S. Supreme Court, the district court granted a temporary stay on its decision.

Church groups sharply attacked the decision. Philadelphia's Council of Churches "strongly deplored" the court's action, stating that "recognition of religion and public honoring of God is in keeping with the First Amendment to the Constitution."

The congregation at Philadelphia's big Messiah Lutheran Church adopted an "angry protest" and expressed a "sense of shame that even a few Americans could oppose the reading" of the Bible in public schools. The *Pittsburgh Catholic,* official publication of the Roman Catholic diocese, said the federal courts w bowing to minority groups "bent on stroying religion in America . . . I not the Constitution's intent to out God from our national life."

At a Harrisburg convention, the sta Association of Secondary School P cipals unanimously adopted a resolut approving Bible reading in classrooms

Would make reading permissive

Stating that the unconstitutional p of the school code was its requirem that Bible reading be mandatory that teachers be fired if they do not r the Bible to their pupils, State Sena J. Irving Whalley introduced a bill i the legislature to revise the law.

Under the new measure, Bible read would be optional. The present requ ment of "at least ten verses" would changed to a maximum of ten verses.

King receives Dr. Fry

After presiding over sessions of World Council of Churches' Cent Committee on the Island of Rhodes August, Dr. Franklin Clark Fry, Uni Lutheran and Lutheran World Fede tion president, visited church installati in the Middle East during a month-l tour. While in Jordan, Dr. Fry was ceived in audience by youthful K Hussein, Hashemite ruler of the A land.

During their lengthy conversation, king expressed his "great appreciati for the federation's extensive medical a relief services for refugees in Jord The LWF's program of aid to Arab re gees and to dwellers in frontier villa is the largest of any voluntary age working in the country. About 100,0 Arabs, nearly all refugees, get medi care through mobile clinics and thro

319-bed Augusta Victoria Hospital
erusalem.

While in Jordan, Dr. Fry was tendered
ception by the municipal council of
o Jerusalem and addressed 36 grad-
s at the Augusta Victoria Hospital's
ol of nursing.

ger plans advance

he pile of papers on the table in
t of each of the 46 commissioners
ie Chicago meeting of the Joint Com-
ion on Lutheran Unity grew bigger
month. Considered at the meeting
the 10th draft of the constitution
osed for the new church that will
ormed in 1962 by the union of the
erican Evangelical, Augustana, Suomi
United Lutheran bodies. Also before
commissioners was the 5th draft of
64-page by-laws and the third draft
37-page constitution for synods.

As Dr. Franklin Clark Fry, chairman of the JCLU's constitution committee, presented a half-hundred minor amendments to the documents, it was evident that the commission's basic work was nearing completion. On most major questions an agreement had been reached. United Lutheran synods and general meetings of the other bodies would next spring receive a full statement of the policy and program proposed for the new church.

Tentative plans call for the presentation of the constitution and related documents to the ULC convention at Atlantic City in October, 1960. When the constitution has been approved by the ULC convention and by the required number of synods, as well as by the other three bodies, the organizing convention can be held. Earliest possible date would be late spring, 1962.

UNITED LUTHERAN LEADER IN MIDDLE EAST
Dr. Fry chats with residents of frontier village on Arab-Israeli border

Name still undecided

With the constitution, by-laws and synod constitution nearing final form, a proposed constitution for congregations will be presented to the December meeting of JCLU, Dr. Fry said.

Major decisions still to be reached by the commissioners include the choice of a name for the new church and the location of its headquarters. Dr. A. Howard Weeg, president of the Illinois Synod, is chairman of JCLU's committee on headquarters. He reported that "natural kinship with the history and constituency of the church, patterns of growth and communication, and social and cultural compatibility of the community" were factors in selecting a headquarters city.

Membership strength of the new church made the area of either Chicago or New York the most likely choice, Dr. Weeg said, although nine cities were being considered as possibilities by the committee. All boards and agencies would not need to be in the same city, he commented.

Thirty synods likely

At the July meeting of the commission, Augustana Church representatives had suggested a reduction in the number of synods in the new church. The committee on geographical boundaries was asked to consider merging the North and South Carolina synods, and including the territory of the ULC's Rocky Mountain Synod with that of neighboring synods.

Neither of these moves would be practical, Dr. T. A. Gustafson reported. Spokesmen for South Carolina had said that their churches had more in common with the proposed Georgia-Alabama-Mississippi synod than with North Carolina because of college and seminary ties. Dr. Leland Soker, Rocky Mountain Synod president, pointed to the growth of the region as justification for sepa synodical status. Gilbert E. Olson, U commissioner, noted that distance wa important factor, since a synod cove too large an area could not be adm istered effectively. Commissioners agr voted to keep the thirty geograph synods.

Five linguistic groups might bec non-geographic synods in the new chu if they chose to do so—the Suo American Evangelical (Danish) churc and the ULC's Wartburg, Icelandic Slovak synods. Commissioners w heartened by the news that most—a possibly all—of these groups would their congregations to become part the geographical synods on whose te tory they were located.

College alignment studied

The new church will have 23 colle and 13 seminaries requiring some s port, Dr. Erling N. Jensen reported the commission for its committee colleges. He proposed that each syn should stand in a supporting relations to at least one college and that the n church take every "defensible step" assure "adequate constituent and fin cial support" for its colleges.

Synods will have the final word in lecting the colleges they will support, Fry noted. The commission adop his proposal that the new church sho provide funds so no college will "suf financially" from the realignment synods.

Birth control endorsed

Danger of over-population in a wo "which is presently experiencing an nual increase of 50 million persons" quires family planning, a study group Protestant leaders has declared. T group, which met at Oxford, Engla

SILENT PRAYER OPENS MEETING OF ATOMIC ENERGY EXPERTS

iet scientists stood with others as international conference on peaceful use of n opened in Vienna. Attending were 500 diplomats and scientists from 70 nations.

April under the sponsorship of the rld Council of Churches and the In- ational Missionary Council, released report this month.

The "population explosion" has pro- ed "social, political, economic and n religious repercussions," the report l. The study group consisted of theo- ans, physicians, and authorities on ily life.

There appears to be no moral dis- tion" between the rhythm method of h control which is endorsed by the man Catholic Church and the use of traceptives, the report pointed out. h "inhibit or control ovulation in a culable way."

The report has not been adopted by committee of the World Council or IMC, officials said. The council's ex- tive committee authorized its publi- ion as a document to be studied by mber churches.

Catholics defend method

The claim that there is no moral dif- ence between the rhythm method and artificial birth control was attacked by a Roman Catholic theologian. The Rev. John Ford, professor of moral theology at Catholic University in Washington, said, "The use of the sterile period is essentially different morally from the use of artificial contraception because the former does not destroy the marriage act, but leaves it intact."

Vatican sources in Rome called attention to a statement of the late Pope Pius XII who had declared that "the profitable use of the natural sterility method does not violate the natural order as does the practice of artificial birth control. When this method is used for serious motives, it is morally justifiable."

On the other side of the fence was the American Civil Liberties Union, which this month launched an attack on state laws that prohibit the sale and use of birth control devices. Such laws are "a violation of civil liberties including freedom of religion," the union declared. Its chief targets were Connecticut laws now being challenged in the courts of that state. The laws prohibit use of contra-

ceptive devices and ban doctors and clergymen from counseling on the use of such devices.

Canada church gets charter

Hope for a union of all Lutherans in Canada had diminished last month when representatives of Lutheran Church—Missouri Synod congregations in Canada told a unity meeting that they preferred to form a separate body of their own. This group would then continue in close relationship to the U.S. Missouri Synod.

This month the Missouri Synod members moved ahead with their plans. The three Canadian districts of the Missouri Synod were granted a charter by the Canadian government for the formation of an autonomous national religious body. Announcement of the reception of the charter was made at a meeting in Winnipeg of 25 delegates from the three areas.

The new body will be called The Lutheran Church—Canada. It will include approximately 75,000 baptized members in 321 congregations in the Ontario, Manitoba-Saskatchewan, and Alberta-British Columbia districts. Delegates voted to set up a Commission of College and University Work and an Armed Services Commission to parallel work done by similar commissions in the U.S. Further steps for formation of the new Canadian church will be discussed by district officers and Missouri Synod leaders early next year.

Jesuit challenges Thomism

For seven centuries Roman Catholic education has been ruled by a system of philosophy developed by Thomas Aquinas, Italian theologian of the 13th century. The *Summa Theologica* compiled by Thomas, who was called the "Angelic Doctor" because of his great learning, was said to comprise a comprehen synthesis of all human knowledge.

Last month a Jesuit theologian c lenged the adequacy of the Thomi system for the modern age. The F John L. McKensie, professor at W Baden (Indiana) College, wrote in theological quarterly *Thought* that Thomas' theology is outmoded beca "the intellectual world does not r speak the language of the 13th centur He said that Thomas lacked "histor and critical methods of approach" a that he "does not meet the standards modern historians and critics."

Elephant disrupts mass

Among the animals brought to chur yards of Milan, Italy, to be blessed St. Francis Day was Mary, a five-t circus elephant. St. Francis of Ass whose festal day is observed by Rom Catholics on Oct. 4, was said to ha had a special love for animals. Becau of this, Roman Catholics in Italy bri their four-footed beasts to the churc yards on his day.

Mary went farther than she was su posed to. During the morning mass, s broke away from her handlers a crashed into the church. Panic ensued kneeling worshipers screamed and ma fainted.

Trainers succeeded in backing Ma out of the church and into a corner the churchyard, where she sulked most of the day. In the late afterno she crashed once more into the chur and clomped down the aisle. Handl finally cornered her in the cloister of adjoining convent and led her away, t blessed.

Jews total twelve million

A world survey of Jewish populati conducted by the World Jewish Congre

RLD COUNCIL of Churches' ol is displayed by Director rich Kaltenbach and student ocational training school in ia. The council-sponsored ol provides training in tech- skills for teen-age refugees.

itute on Jewish Affairs indicated that e are about 12,082,000 Jews living 19 lands. Dr. Nehemiah Robinson, institute's director, said that most res had to be based on estimates be- se accurate census information was available.

argest concentration of Jews is in the ted States, with 5.2 million reported e. About 3.2 million are in Europe, uding an estimated two million in the iet Union. Israel has 1.8 million Jews ts population.

J.S. metropolitan areas with the larg- Jewish populations are New York 00,000); Los Angeles (400,000); ladelphia (330,000); Chicago (280,- 0); and Boston (150,000). Other ters of Jewish population are Cleve- d, Baltimore, Detroit and Miami.

Beside the U.S., Russia and Israel, ntries with the largest number of s are Great Britain and Argentina.

hop snubs woman pastor

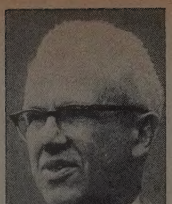
The Lutheran State Church of Den- rk and the country's parliament had 1956 approved ordination of women the Lutheran ministry. The church provided, however, that any bishop might refuse to deal with women priests in their clerical functions if he opposed their ordination. Denmark's cabinet Minister for Church Affairs is a woman, Mrs. Bodl Koch.

Bishop Christian Baun of Viborg was called upon to conduct the cornerstone-laying ceremony Oct. 4 for a new church at Skive. Assistant pastor at the Skive congregation is Miss Helga Jensen, who had been ordained in 1956. The bishop agreed to conduct the ceremony only if the assistant pastor would stay away from the services. The pastor, the Rev. P. J. Fiig-Pedersen, the church council and the building committee also stayed away. Before the bishop began his sermon, the organist and choir also left, leaving only a few parishioners in the pews.

"We think that Bishop Baun has gone too far" in his opposition to women pastors, said Mrs. S. Schroeder, deputy chairman of the church council. The bishop responded that the woman pastor "was employed on the condition that I was to have nothing to do with her—to put it bluntly." He said that to participate in a service with her "would give an entirely wrong picture."

WASHINGTON

By ROBERT VAN DEUSEN



CHINA AND RUSSIA

NIKITA KHRUSHCHEV's trip to Peiping just after his return from the United States had disturbing overtones. The thaw in the cold war which the Soviet premier seemed eager to achieve did not fit in with the plans of Mao Tse-tung.

Khrushchev could not have stayed away from the tenth anniversary of the Communist take-over in China. But his reception there blunted the edge of the personal acclaim which had come to him by reason of his visit to the U.S. In China, he was received with courtesy but without any tremendous ovation.

The Chinese premier, Chou En-lai, congratulated Khrushchev on the success of his journey to the U.S. as "an envoy of peace." But pointedly, he paraded the military might of the Chinese Reds before the Russian leader. Khrushchev's admonition to do everything possible to preclude war as a means of settling differences seemed to fall on deaf ears.

KHRUSHCHEV's cool reception in Peiping may be the first rumbling of growing trouble between the two great Communist countries. The passing of a generation since the revolutionary beginnings of Soviet Russia has produced internal changes which might in time result in some measure of maturity. But China, eager to unleash its new-found strength, will be impatient of any restraints the Soviet Union tries to impose.

Today's alliance between China Russia may turn tomorrow into a ba for acknowledged leadership. Bertr Russell has even predicted that Ru and the United States will eventu form a defensive alliance against Ch

Mao Tse-tung

THERE WAS an ominous ring to lavish tributes paid to Mao Tse-tu chairman of the Chinese Commu party. When he relinquished his posit as chief of state earlier this year, th was speculation that his hold on Chinese people might be slipping.

On the contrary, since that time title "great leader" has been applied him with increasing frequency. His v the only portrait to be displayed on Gate of Heavenly Peace that fronts square where the anniversary celebrati were held. He was called "the m outstanding contemporary revolution statesman, and theoretician of Marxis Leninism."

Others in the Communist bloc ha reason to fear the growing power China. Yugoslavia has been the tar of increasing attacks by the Peiping g ernment over its "revisionism." Mars Tito's official mouthpiece, the Co munist newspaper *Borba*, launched counterattack on Red China after Khru chev's visit there. In spite of lip-serv to the cause of peace, the paper sa the day-to-day policy of the Chin government "shows that they have be committing acts leading in the oppos direction."

Asia may become the stage of the ne act in the drama of communism's bid f world power. Other countries — Ind Laos, Formosa, Indonesia — may becor unwilling actors. If the tensions shou break out into armed conflict, it will a time of grave decision for other natio

e Christian faith alone ers freedom beyond fear we face the atomic age

JERALD C. BRAUER

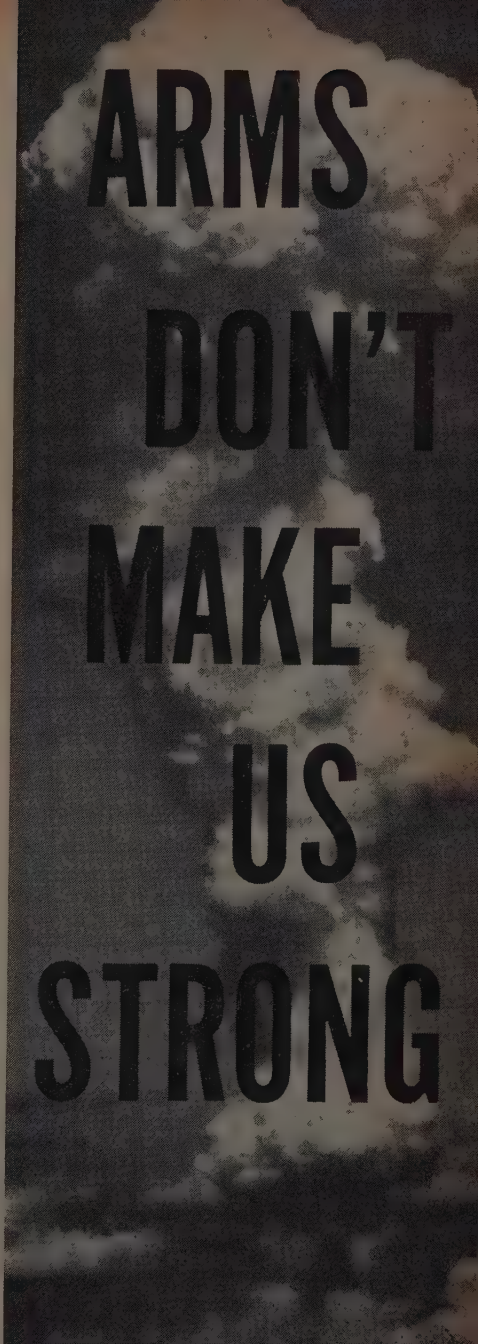
S A THEOLOGIAN involved in and ing at the American situation today, Christian faith compels me to ex- s deep fear about our people in an ic age. I am appalled by the extent hich our struggle with Russia colors determines so much of our belief, king, and mores.

/e are so obsessed by the East-West osition that Russia has become a bar re which we judge all our actions. almost as though by a perverse twist istory we are more concerned about competition with Russia than we are it our stance before God.

or years clergymen, educators, au- s have attempted to awaken the erican people to the weaknesses of educational system. Few listened. en Russia launched the sputniks, ybody clamored for better educa- . We did not have adequate resources in our own culture to gain the neces- hearing and action from the public. sian action determined the public tion.

ven many of the proposals made are d primarily on Russian goals except re to do a bigger and better job. The ent, aims, methods, and extent of ation cannot be prostituted to a tific race between Russia and the ed States. If such a thing happens ia has won even though we reach maintain a higher degree of scientific evement.

ven the race problem is now dis- ed primarily in relation to Russian



actions. It is a disgrace that Americans, including religious leaders, often discover the blot of racial inequality on our nation because of its effects on our attempt to woo the peoples of the world away from Russia.

As in education and race relations so in aid to underdeveloped peoples and nations the plea is often made that we must do this or Russia will outbid us and win the day. What Russia does is to determine our motivation for action in relation to underdeveloped nations. Such a point of view has already surrendered all initiative to Russia and has trapped us in one of two precarious positions.

Either the excessive fear of the competitor prevents us from realistically appraising the total situation, including our resources. Or it prevents us as a nation from exploring the genuine indigenous heritage that is ours in order that we might find the most creative ways to act responsibly toward our neighbors throughout the world.

THE PROBLEM is not one of tactical initiative. It goes far deeper. It involves a lack of perspective in our people and nation. We are so obsessed with our situation in relation to Russia in the atomic age that we do not have the freedom to exhibit the best that is in us. Worse than that, we cannot find a standard by which to judge ourselves except that of Russian competition. As Christianity faces this situation in the atomic age it cannot avoid crying idolatry.

It is because our faith is not in God but in our strength and weapons that we constantly judge ourselves by comparison with the weapons and actions of our competitors. When they appear ahead our people panic and look for their security in regaining armed supremacy. Surely it ought to be evident by now that supremacy in an atomic age is but a h ing action until something positive constructive can be discovered.

Our actions stand final scrutiny be God and not before Russia. Granted reality and problems of power polit economic forces, and complex socio torical circumstances there must be another perspective brought into pla our nation is to be true to its past an our people are to stand under God. final encounter is with God, and it before his law that our actions are be judged.

A second problem that confronts ligion as it faces the atomic age is misuse of religion to guarantee safety. As the perils and difficulties the atomic age become ever more parent, there will be increasing press to turn to religion. We will be temp to find our security in our assertion we are a godly and a good people.

THIS URGE to seek safety in the ar of religion is understandable. It arise from a variety of motives in age of atomic tension. Sincere thoughtful people notice that our peo lack a perspective beyond competit with Russia, and they will seek the sources for such a perspective. Anyo who looks at the past history of our tion will note that our forebears w grounded in the Biblical view of life reflected this in a genuine fash through national life. It is only natu then, for some to argue that in order find a fresh perspective for national we ought to turn to religion.

A less noble motive to religion is f —not fear of God but fear of los one's possessions, one's life, or the tional security. Certainly a realistic praisal of the atomic age should engen fear. But if this fear is the last w

an only be because fear itself is the reality in one's life. Out of such man will often seek to use God to that one is better than his enemy herefore safer than his enemy.

t is this not also using religious in a way determined by the strength e enemy? If one is encouraged to f a spiritual nature and believe in because one's enemy is materialistic theistic, the enemy has already won lay. In order to assure triumph or val, one is asked to use religion. This at the Judeo-Christian tradition calls g God's name in vain.

a people we find ourselves in the ion of those who go into the temple and pray, "We thank thee Lord that we are not as our enemies—atheists, materialists, tyrants, and thirsty for prestige and power. We invoke thy name regularly, we pledge allegiance to our nation under thee, we stamp our coins with trust in thee. Surely our cause is thy cause and under thy leadership we shall triumph."

The Judeo-Christian understanding of God working in history makes clear that no people or nation can trifle with God. He has a purpose beyond the purpose of any particular nation or group of nations. His law and will are not to be used for self-justification or self-glorification. They are the creative measures that break through inevitable self-interest and point new directions. To measure oneself not by what one's opponent is doing but by the law of God gives a people true freedom. Then a nation finds a point beyond itself so it can seek new means of responsibility.

Visconsin-born Jerald C. Brauer became dean of the University of Chicago's Federated Theological Faculties 1955 at the age of 34. An alumnus Carthage College and Northwestern Seminary, he earned his Ph.D. egree from Chicago University in 948, was ordained by the Illinois ynod in 1951. He has been teaching hurch history in Chicago since 1950, author of books on Protestantism America and the Reformation.

As a religion faces the atomic age with all of its insecurities and dangers a fresh apprehension of the doctrine of providence is desperately needed. At the greatest points in our past history there have always been some to remind our people of this. Abraham Lincoln lived and acted from this perspective at the most critical point in our history.

The churches and the synagogues stand responsible to embody, preach, teach, confess, and practice their faith for its own sake. Faith is not to be used or manipulated, or it will no longer be faith. The strange thing is that when one lives in and through his faith, it is precisely then that faith, by its own nature, brings new resources, insights, and demands into his life. It is still true that man must seek first the kingdom of God and these other things will come.

I am haunted by the specter of Aldous Huxley's *Brave New World* rapidly being brought into being through the newly released energies of the atomic age. This new world in the name of happiness, safety and prosperity remakes man in the image of the test tube.

So busy is the world seeking self-preservation and desperately pushing the advances of science that it has neither the time nor the perspective to ask the basic question: Why? What is to be the purpose of the new life?

We have taken more than the first halting steps into the brave new world of test-tube babies, controlled life span, subconscious education, rocket travel, and totally other-directed people. The pity is that we are so eager for physical comforts and security that we do not ask questions of direction and purpose as we advance.

It is good that man constantly enlarges his knowledge and his control over nature. But is the purpose of this merely to extend our physical lives, to be more comfortable, to travel more rapidly, or to have more recreation? Is this the end of this marvelous creature called man?

Christianity is deeply concerned that man constantly be reminded that he cannot live apart from God. He has made us for himself, and we are restless until we find our rest in Him. If man loses the vision of the ultimate meaning of life he loses everything even though he creates a bright brave new world.

WHAT THEN can Christianity say to the atomic age?

Christianity by its own nature creates in men of faith a certain freedom in the face of disaster or trouble. It does not do this by ignoring tragedy, defeat, or difficulty. God's purpose will prevail. God is God, not man. Therefore, man need not fear though the earth be moved. The Christian affirms this cause in Christ he has encountered G faithfulness, love, and mercy. He is c vinced that nothing can separate from this love of God revealed in J the Christ. Neither Russia, nor ato destruction, nor a brave new world, death can separate him from God.

This conviction does not lead to featism or to despair. It does not m one sits down and lets God worry ab everything. On the contrary, beca one is convinced that God reigns on enabled to risk everything, even life. impels one into new concerns and act ties with a new sense of freedom.

THE OTHER FACET of Christian faith relevance in the atomic age grows out the first. Though there is an emph beyond the immediate situation, it ta the immediate situation to be of the most importance. It is of consequen that one people fights tyranny while other embraces it. It is important t one people holds human life sac though another sacrifices life at will t class. Whatever justice is achie against injustice must be upheld and fended. Simple self-sacrifice cannot ways achieve or maintain these reali of history. But they too represent G at work in history.

The earth is the Lord's and the f ness thereof. The Christian has a p beyond the tribulations of the pres but he does not stand on this point escape the present. It is this faith t compels him to seek out the will of G in behalf of his neighbor as for hims So he is deeply involved but never ov whelmed by the complexities and d sions of history. He can actually losing in full freedom because in the analysis he cannot lose.

ukuya Chan wants to see God

HAZEL MCCARTNEY

I WANT TO SEE GOD! Where is he?" ukuya Chan's grandmother had been ng him about God, the way Christian ndmothers do the world over.

God sees you wherever you are, tever you are doing," she had said, ing down into an intently listening e face.

nd then, in the way of little boys the ld over, Fukuya Chan had asked a cal but baffling question.

If he sees me, why can't I see him? ant to *see* God. Where is he?"

THE UNIVERSE is a joyous place to uya Chan. His mother, his grand-her, and his great-grandmother all treat him with gentleness. Among the mysteries about which they tell him is the God he can't see with his two narrow brown eyes. But he understands something of the nature of that God.

"No, no, Fukuya Chan. You can't have more cookies. You've had too many already," his young mother says.

A little later, he comes into the room with another handful of the little soy-brushed cookies.

"Fukuya Chan, who gave you those cookies?" his mother asks.

"God," he answers conclusively.

AT THREE, Fukuya Chan has the same idea about God some of us still have at

33—or 63. God is someone all-powerful and indulgent.

But if he continues his quest for God, at 33—or 63—this little boy may have advanced far beyond such ideas. He may have new insights into the mysteries of the infinite which could illumine Orient and Occident both.

Fukuya Chan's young mother, an English student in Kumamoto, also attended one of our Bible classes and became interested in Christ's life and teachings. She was baptized before her marriage.

Fukuya Chan's grandmother, a widow, first learned about Christ as a child in Sunday school. She has been a Christian since she was 14 years old.

Fukuya Chan's great-grandmother, a widow, shared her husband's Christian faith. It is more than 50 years since she became a Christian.

And so Christianity has been in Japan long enough for a little boy like Fukuya Chan to have a Christian mother, a Ch tian grandmother, and a Christian gr grandmother. But there are still very such little boys in Japan.

Great-grandmother, a Christian for 50 years

On the third-class coach of a train other day, we sat across the aisle f grandfather who was telling a winsc little granddaughter a tale of the Sh tradition: about the fox god who lu an old woodcutter so far into the fo that he was never seen again.

Across from us, a young mother classic beauty and her small son w crooning together songs from a chi book. One I knew:

Caw, caw, caw!
Black crow, black crow,
Where are you flying today?
To the roof of the temple,
To the eaves of the shrine.
Caw, caw, caw!

The temple to which the song allude Buddhist; the shrine, Shinto.

When the tree peonies in the g den of a famous old temple in Tok were at their loveliest, we went to them. The peonies were unfolding th fragile fluted petals in luminous wh and pink and depths of red with hearts powdered gold. Admiring them w grandmothers, babies peering over th kimono-clad shoulders, grandfathers le ing toddlers, mothers and fathers in p fectly tailored western-style suits, w dressed children trudging beside them

In the temple courts, adults and c dren stopped a while to watch monk swinging inside one wire-net enclosu squirrels leaping from branch to brar in another. In still another, a peacc was spreading the bedraggled magn icence of its tail.

Under the soaring lines of the tem roof, we stood and watched as the adu worshiped—and taught the children

hip—before the mysterious inner ncts, throwing offerings through the len grill of a huge rectangular coffer, ng their heads, clapping their hands, murmuring brief prayers. Worship ten a matter of only a few minutes Buddhist temple or a Shinto shrine. w young people were among the hipers.

the depths of the temple, lights ed softly in ornate wrought-iron s. A young white-robed acolyte ed in to put fresh stalks of scarlet white gladioli into tall bamboo vases re serene images. Carved wood, with age, gold and black lacquer, son and purple and ivory brocade d by the years, suggested infinite s and mystery and antiquity.

ear the exit, an old monk in rusty k robes was helping a mother select arm in a purple brocade case for the beside her as she opened her purse ay for it.

CAUGHT a glimpse through ancient of long rows of bright red and gray w upon row of smiling images in the d Buddhist pose, each on its own e-foot pedestal. Everyone had a new ht-red cotton bib tied around its neck, several old ones faded to gray by and sun. Fastened horizontally un- the chin of each was a narrow tin with grains of uncooked rice and es that had blown from the tree ches above.

hildren of all ages were there, as ywhere in the temple precincts. hat are all these images?" I asked n.

Jizo San," a boy answered. Jizo San, ew, is the Buddhist guardian god of dren.

here were 88 variations of Jizo San's e. He might well smile in 88 different

Grandmother became a Christian at 15

ways if he loves children. They were dancing and climbing, laughing and singing, all around him, carefree, red-cheeked, immaculate children.

THE OLD TEMPLE with its soaring roof, its squirrels and monkeys, its old people sipping tea under the wistaria vine, children playing around them, all seem to have grown up through the centuries from the very soil of Japan.

But history tells us that the Buddhist religion is not native to Japan, as Shinto is. Originating in India, it was brought to Japan by missionaries about the middle of the sixth century. Did the Buddhist temples, too, seem extraneous to Japan for the first hundred years or more, I wonder?

For after a hundred years, the Christian churches still do not seem an integral part of Japanese life. How much longer will it be before the churches are as indigenous as the temples have become, in settings of natural beauty, in architectural lines characteristically Japanese, in "deposits" of influence in the thinking and customs of all the people, from grandparents to little children?

In the Christian churches, architecture and furnishings, vestments, liturgy and music, paintings and statues, still seem to be sheer imitation.

They are not even the uniquely artistic adaptations, seen in other phases of their life, for which the Japanese have a world-wide reputation, to say nothing about original forms of art. This is one reason that Christianity is often confused with western culture and rejected.

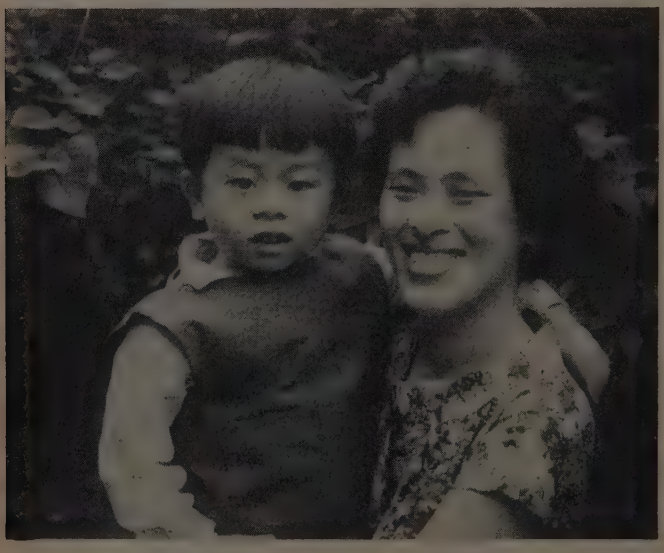
As we walked out through the ancient temple gate, my husband mused: "In spite of a revival of interest in Buddhism, I have a feeling that for most of these people the real essence of the teachings of Buddha is long since forgotten and that only these externals remain."

A sentence in a contemporary novel by the famous Japanese author Jiro Osaragi came to my mind. He was writing about the "homecoming" of a Japanese who, having been away for many years, was visiting again the old temples of Kyoto. "And coming out, perhaps onto a modern street where trolleys ran, you would feel that the temple you had just seen had lost all contact with the going on in the city around it."

It is encouraging in this context following a recent visit to Japan, the lish historian Arnold Toynbee concluc "It looks as though the spirit of Ch tianity were permeating Japanese life were beginning gradually to replace transform the influence of Buddhism."

Our Christian pastors in Japan so busy introducing to their people vital elements of our faith that they h little time for creating more indigen forms of worship. As the church Japan, through coming generations, covers and uses genius for develop its own forms of expression, we h it will keep this pristine emphasis what is vital in its teachings.

But must it be another century, two or three or four, before as m children in Japan know about Christ now know about Jizo San?



Mother learned of Christ in English Bible class

Stereo Goes to Church in Dallas Suburb

utherans Offer Community Recorded Concert

A SOFT BLUE BEAM played on the life- cross at center stage. The crowd, ng the 750-seat auditorium in Green- e Avenue School at Richardson, kas, was hushed. And then, from the rsized, simple box containing a pow- ul assortment of speakers, came the emn opening bars of Martin Luther's Mighty Fortress Is Our God."

mpact was one thing the organizers the recorded concert in the Dallas sub- wanted. They got it.

But they also wanted to witness. The music they played was part of it. Their attitude, the work that preceded the program, the very idea that conceived it made up the balance. The organizers were St. Luke's Church in Richardson.

ST. LUKE'S is not yet three years old. As 32-year-old Pastor Jack Lundin says, "We're still getting our congregational feet wet in basic stewardship and evangelism." But the mission realized that a

weekday church meeting that does not tie in with the basic interests and lives of the congregational membership soon loses enthusiasm and ultimately support.

So, the members took a look at their work-a-day routines and after-work hobbies and tried to outline a program of evangelism and stewardship that would establish the personality of the worshiping and witnessing church.

RICHARDSON is not much different from other communities. It is a growing suburb just north of Dallas. Many of the men travel and spend only weekends with their families. People employed in town are predominantly engaged in electronics work in one of three industrial corporations. Many homes have homemade hi fi and stereo sets, and what families in Richardson really want is time enough to enjoy good music, literature, and drama.

There should be a way of satisfying this desire, Pastor Lundin thought, and the church might well help to do it. "We should not separate ourselves as a Christian church from the work-a-day routine and interests of our people," he said. But even beyond those interests, the church could stimulate its members in expressing faith through involvement in the arts. "Music, drama, literature and the figurative arts have so long been neglected by the Christian community that we're now used to considering them mainly in secular terms."

This did sound like a lot of theory but Jack Lundin believed that theory can be put into practice and that the place to do it was just where he was, in Richardson, Texas. He called a small group of people from the congregation together one evening and explained to them what was on his mind. Their reaction was enthusiastic. From it came the unanimous

ST. LUKE'S PASTOR JACK LUNDIN
music to praise God

agreement to try a program on "expr sion of Christian faith through ster phonic music." The date was set for Se 25, a school auditorium was secured a the title selected. It was "Stereo G to Church."

THE IDEA CAUGHT ON. A specia house in stereo equipment offered nea $2,000 in high-fidelity equipment to ta and reproduce the musical program. T music came from stereo recordings cluding artists such as E. Power Biggs, t Philadelphia Symphony Orchestra, t Mormon Choir, Robert Shaw Chora

others. A commentary was woven ugh the two-hour concert.

nthusiasm for a church-run program never been higher. Committees (St. e's calls them interest groups) re- ed attendances of 100 per cent. Elec- ics experts and music lovers popped of nowhere to help. Groups listened ntly to both music and words to tinize the "best" witness music could r to Christ and the story of His cross. Music included selections from Bach's ss in B, the Russian Orthodox liturgy, di's Requiem, and Handel's Messiah.

"If the dynamic message of God's cross is powerful enough to save us, then it is potent enough to invade our day-by-day routine. What better God-given way have we to display his drama of salvation than for the local congregation to utilize the artistic expressions of faith of all ages," Pastor Lundin said.

THIS, SAY people at St. Luke's, is only the beginning. "Art Goes to Church" (in co-operation with local museums and church groups) and drama and literature programs are planned for the future.

THE PROBLEM

THERE IS AN old Russian story that goes something like this: A peasant came to the leader of the district complaining: "I have a wife and five children and we all live in one room. We are too crowded."

"Do you have a chicken?" asked the leader.

"Yes," replied the peasant.

"Then put the chicken in the room with your family."

A week later, the peasant returned despairing.

"Do you have a goat?" asked the leader. "Then put it in with the chicken and your family."

Another week, and the peasant came back saying that things were worse than ever.

"Do you have a cow? Then put the cow in too."

"Now," said the peasant, "things are impossible. We cannot stand to live another day."

The leader looked wise and said: "Put the chicken out."

At the end of another week, the peasant returned saying things were still bad, but a little bit better than before.

"Then put out the goat," instructed the leader.

Another week, and the peasant reported the situation improved.

"Now put out the cow."

Another week passed and the peasant returned. "It's wonderful," he said. "We are alone in the house now, my wife and five children and everything is fine."

MOST THINGS are relative in this world. And we who think we have a better system of life had better reassure the people of the world that our happiness is not conditioned by the number of rooms, or other selfish standards. We might even reassure ourselves. —RALPH W. LOEW

FIVE MAKE A FAMILY

Mischief vs. Crime

IT'S PETE'S turn to get into trouble. Three youngsters are bound to have their days of good and bad behavior.

Karen's quite mature, but she is sometimes in trouble because of her temper or because she speaks before she thinks. Sue's troubles are still quite childish ones—such as being angry when her best friend doesn't come to play after school. Pete's our in-betweener. He becomes involved in typical "boy trouble."

This is his week for trouble. He and his gang acted up in Sunday school and were reprimanded by Pastor Hanson. On Monday, he was sidetracked on the way home from school. He and a couple of boys ran across lawns, swung on trees, tore up papers, and littered the streets.

ON TUESDAY, these same boys had a sidewalk scuffle before the house of Mr. Hedges, the boy-hatingest person in the neighborhood. He's a member of our congregation, too, so he knows Pete and most of his gang.

Wednesday, the Boy Scouts met at church. They got into the church kitchen and spilled a can of sugar.

These misdeeds weren't Pete's fault—alone. He was one of a group—all doing something they know was wrong.

On Thursday, Dan and I settled to an hour of cribbage after dinner. We like to play games for two—when we have a little peace. Reminds us of our married life before Karen was born. Pete and Karen were upstairs doing homework. Sue had been given permission to spend the night at her best friend's.

THE TELEPHONE RANG. "I'll get it." went to the hall and answered.

"Mrs. Melton? This is Mr. Hedges a cool voice announced.

Oh-oh, I thought, here we go. He already called us about the scuffle Tuesday and how the boys dug up lawn. What now? "Yes, Mr. Hedges"

"Mrs. Melton, I feel that as Pete mother you would want to know . . As he talked, I put my hand over t mouthpiece and muttered to Dan, "Pet in trouble."

"Again?" Dan sighed.

I listened. ". . . that I saw your s after school. Now, Mrs. Melton, I kno that boys will fight, and . . ."

I'd heard that phrase since Pete w old enough to stand. I stood straight ready to take all complaints on the chi

"I like to see boys fighting for a pu pose. Today, I walked by your so school. The boys were on the playi field, actually having scrimmage — ju junior high school kids!"

WELL, I thought, is he going to sc the school for allowing young boys play football? Why call me?

"I know it is just play football," M Hedges continued, "but they were qui good. I noticed your son, especially."

"Yes?" I said, waiting to hear wh Mr. Hedges had noticed. Dan was t ing to grasp the conversation from m few words, but without success.

"I don't know whether you know, M Melton, that I played football at t state university? Was captain, in fa

n did some professional football be-
I went into business."
I didn't know."
I wonder if Pete is at home?"
Yes, he is. Do you want to talk with
?" I still didn't know whether he had
ed to complain or not.
Please."
Pete!" I called. "Telephone." As
came clumping down the steps, I said
ly, "It's Mr. Hedges, and I don't
w whether he is angry or not. I hope
and your pals haven't done some-
ng else to antagonize him?"
Pete shook his head and took the
phone. "Hello, Mr. Hedges. Mother
s you want to speak to me?"
joined Dan at the cribbage board.
pretended to be engrossed in the
ne. Youngsters always complain that
ents listen to their telephoning.

THE CONVERSATION on Pete's side was
stly exclamatory. "Gee!" "Boy, that's
at!" "Whaddya know!" "Sure!" Dan
I looked questions at one another.
'Bye, Mr. Hedges. We'll see you."
e let out a rocket zoom . . m . . m,
l rushed to us.
'Guess what?"
'We're all ears," Dan said.
'Did you know Mr. Hedges was an all-
nerican, all-star, all-everything football
yer?" Pete's eyes were misted with
o worship.
"He saw us playing at school today.
and Pastor Ittel were driving home
m a meeting. Mr. Hedges thinks I'm
od."
"Only you? No one else?" I needled
te a bit, trying to get in a lesson about
t always using the first person singular.
"Oh, I guess he meant all of us," Pete
mitted, reluctantly. "Anyway, he and
stor Ittel talked about football and
r. Hedges is going to come to Scout
meeting next time and talk to us about football. He knows *everyone* who's *ever* played!"

"That's great, kid," Dan said. "I know you'll have a dozen questions to ask. Your troop leader is no dud at football himself, you know. Wait till he and Mr. Hedges start on their sports careers."

"Yeah, you're right. And Pastor Hanson, too. He's coming. He says he played football in high school, but was pretty busy studying to be a minister after that."

"I must say, a pastor has to have many abilities," I said. "We learn something about our pastors every day. I never thought Pastor Ittel was the least bit interested in football. He does follow baseball. And Pastor Hanson. He's younger than Pastor Ittel and so vigorous. But I never associated him with football."

"Too bad Annaliese Hanson isn't a boy," Pete sighed. "Then Pastor Hanson could kick balls for her, the way Dad does for me. But then, if she were a boy, she wouldn't be my girl."

"Enough of sports!" I said. "Back to your desk! On with your math! Leave us to our simple pleasures."

"I expected *another* complaint," I said, when I could hear Pete overhead. "It's one of those weeks when mischief runs in threes or fours. He's been in trouble every day."

"Pastor Ittel has an answer for that," Dan said. "He remembers his own children and their misdeeds. At council meeting one evening we were talking about the case of that boy who was hooked by the dope habit and committed so many petty crimes to get money to buy the stuff.

"Pastor Ittel said we parents should be thankful that our children get into mischief every half-hour. They don't have time for crime."

WORSHIP NOTEBOOK

WORSHIP IS LIKE BEING IN LOVE

LATELY, I'VE HAD a lot of fun with a small paper-back book. You won't find this one among the colorful collection at the corner drugstore. And more's the pity. Here's a book designed for some serious thinking, particularly if one wants to springboard into the whole arena of the church's worship.

Worship in Word and the Sacrament, by Ernest B. Koenker (Concordia Publishing House), puts a lot of things down which should have been said a long time ago. For instance, here is a statement that a lot of people probably never gave much attention to. *"The actual worship of God . . . is a nobler work than reading or writing about it."* There's a shocker to a fellow who *writes* a weekly column on worship!

But it ought to shock you too; you're *reading* about it. We can both comfort ourselves by replying that we certainly will do more than to read and write about worship. But what shall we do?

WORSHIP IS LIKE being in love. It's adoration. Who would want to read or write about an experience rather than live it? But such an experience assumes that one *knows* the object of love. Koenker continues: "First, any glorifying of God is out of the question if one supposes that God has little glory."

I've often wondered what goes through the mind of the average pew sitter on a Sunday morning as with a blast of the organ he is brought to his feet to sing "Glory be to Thee, O Lord." What is his conception of God? How does he regard him? What do we mean when we sing "Glory to God in the highest"?

HERE WE cannot proceed without me
tion of Jesus Christ, for all of our fe
ing, our response to God is because
Christ. And in the action of Christ
stand in the hope of reconciliation. Tha
probably the most difficult mouthful
swallow. With all of our insistence up
self-sufficiency, it's rather humbling
admit that we are *in need* of God.

That's why, to return to Koenker,
cannot be concerned with personal
turns in worship. It's not what I get o
of worship, but God's action and
response to Him.

*"The Lutheran Confessions explici
describe the Holy Eucharist (Lord's Su
per) as a sacrifice of praise and thank
giving . . . Here the church pleads befo
God the all-sufficient sacrifice offered
the cross, by which fellowship with G
and the brethren is possible . . . So eve
member of the body offers himself, a
the church offers herself, to God in t
Eucharist."*

THERE ARE two ideas here worthy
further study. The first deals with t
writer's urging for the importance of t
sacrament of the altar. He says in
earlier part of his little book: *"One o
jective that must be given immediate
tention is the encouragement of more fr
quent celebrations of the Eucharist*
Here, I scribbled in the margin, "Ye
but why?"

Later there is a reply: ". . . *the actu
celebration of the Eucharist testifies mo
convincingly than words to the joyo
victory of our Christian faith.*" The tru
of this statement is borne out in the e
perience of one quoted in the book wh

y opposed the spread of Nazism with estrictions upon preaching: *"I found elf thanking God for the beautiful old al which could not be changed and ted into a Nazi formula."*

he sacrament is important, and efore those who keep trying to push nto some dark corner ought to think hese words. *"We must overcome the v that sees the Holy Communion as appendix added on occasion for a few ple."*

ll this is not in any way to minimize sermon. May God give all of the achers of his church the grace and power to preach with greater zeal fervor, and may the Holy Ghost ough such sermons move men to rise the heights of dedication unseen be- in the church!

But let there at the same time be the lization that the sacrament is a means grace which—frequently offered and quently received—reaches individuals ll times and in all places.

THE OTHER IDEA deals with that word crifice." If ever a word has been ligned in our church this is it. Some ple use it to describe an action which he performance hurts. Yet, all that we is properly a sacrifice. Our response the gospel of God, a response that uts gratefully, "Thank you, God," is sacrifice, and we ought to make it.

In our churches we sacrifice. Our lms, prayers, and thanksgivings are ions of gratitude. We get nothing refrom. How can one get when one everything? But that sacrifice spills r into each day, each hour, each mo- nt. And this is our worship.

Koenker's little book, so chock-full kernels of worth, needs further masti- ion. If he would set the focus of rship in sharp clear relief he would also speak to the fringe of the subject. Warnings and admonitions are wisely spoken to the liturgical movement, an appeal is made for a renewed approach to art, and the age-old question of the language of the liturgy receives scrutiny.

But why should I spoil your fun? Buy a copy of the book and springboard yourself into a new appreciation of what worship is all about.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Adolescents

QUESTION: I am a mother of three teen-age children. The oldest, a girl of nineteen, attends a local university. She works part-time to buy her own clothes. In order to keep her in school and to pay tuition I must work outside the home.

Next, we have a sixteen-year-old boy. While his I.Q. is high, his grades are very low. He is interested in girls, and rock-and-roll—wants to wear his hair long, his pants tight and low. He has been smoking for several months in secret. I have talked to him about it several times, asking him to stop. It does no good.

Our youngest is a boy of fourteen. He too has a high intelligence quotient, low grades, long hair, and tight trousers. I feel that his friends are questionable. I have forbidden him to see some of them, but he does see them on the sly. He has even been in trouble with the law.

These boys have attended Sunday

school and church since they were three years old. I have done my best to teach them right from wrong. I have really worked at being a mother, visiting school, attending PTA, serving on scout committees, and so forth.

I realize that this is the age when boys must show their independence. But must they do things that are turning them into "hoods" just because they are boys and adolescent? How can I conclude that they are in bad company when the Bible plainly says, "Judge not that ye be not judged"? Where does being independent end? Where do a few rules and regulations take over? As a mother I have always been quite strict, but I am quite confused by this behavior.

REPLY: The antics of some teenagers may be annoying to older people, especially their own parents. Yet in most cases the situation is not so serious as it may appear. While one cannot satisfactorily diagnose a problem while so ill-informed, it seems that you may have been too severe, or too slow in relaxing some of the rules. Such a mistake could prompt a restless young person to a degree of rebellion.

The thrill that some young people derive from shocking staid adults may add to the tendency. Your attitude toward smoking may indicate a rather puritannic view toward life in general. Annoying as smoking may be to many nonsmokers, it is not to be classed as a moral offense—you may gain strategic position by ceasing opposition.

The teen years have long been known as a time of "stress and strain." Moods go up and down. Impulse, feelings, and failure to understand self combine to prompt strange behavior. The yearning to be grown-up, to be recognized, and to be different, may lead youth to do the unusual and th bizarre. While some of these acts ma seem inexcusable we must try to unde stand them, and go the limit in usi tact, wisdom, and tolerance. Despi these facts and principles one has recognize that human nature is large unpredictable. Brushes with the la however, cannot be dismissed lightly.

1) Reasonably strict requiremen in childhood are highly desirable. The tend to establish a basis for increasin independence later. As young peopl become ready for increased freedo they should receive it—step by ste until they become free agents.

2) In most cases extreme forms o behavior belong to a period of de velopment and tend to disappear a the individual becomes more matur and acquires wider experience. Thi does not mean that the problem is t be ignored, but that it be dealt with i the light of all the facts.

3) Do all possible to make hom life pleasant. Avoid anything whic could be interpreted as nagging. Wel come confidence, and never show tha you are shocked at what happens.

4) Offer to have the boys' friend in for games, refreshments, and s forth, but don't unduly urge the ma ter. If you can "accidentally" hav some fine older boy present he ma prove a valuable help. Welcome th boys when they arrive, and when the leave invite them to come again. Othe wise stay out of their way.

4) Have a talk with the guidanc officer at school. He may be able i a casual conversation to do a lot o good. He may be able to help th younger boy to realize the seriousnes of what he has done.

5) Maintain your Christian ideal and ask God's help in these problem

ACTS OF THE APOSTLES

mption Is in Christ

HO ARE YOU, LORD?—Acts 26:15

his is the one question that matters
y, eternally. It was so for Saul on
Damascus road. It is so still.

o often man puts the question im-
onally, Who is this Lord? He asks
pantly perhaps, sometimes wistfully,
times in despair. All too often he
the Lord no opportunity to answer
uestion. He is too unalert spiritually
e the need for that.

only he would humbly examine
elf he would see the folly of his
of an adequate answer from with-
imself. For he would quickly find
imself "nothing but sin and death
which he can in no wise set himself
"

HO IS THIS LORD? he asks himself.
etimes his answer is this—Here is a
t man, this Jesus Christ. Here is a
with the glow of the divine in him.
may well be the best man who ever
—hardly less than that. Here is a
whose precepts and deeds may
ly be counted a pattern for decent
's conduct everywhere.

ut that is the end of it. For him,
as Jesus Christ is, he is still a
tal, and no more.

THER ADMIRERS of Jesus Christ yield
aver answer. But often there is still
reat IF in their word of allegiance.
hard Watson Gilder strikes that still
ertain note:

esus Christ is a man—and only a man
I say
t of all mankind I cleave to him,
And to him will cleave alway.

If Jesus Christ is a god—and the only
God—I swear,
I will follow him through heaven and
hell, the earth, the sea, and the air.[1]

Mr. Gilder tells us these verses are the "song of a heathen sojourning in Galilee, A.D. 32." The poet might well have called it the song of the groping heathen of every age and country.

It is the song of a man who wants to refashion Jesus Christ into a god made in the maker's own image.

He is a heathen. Isaiah pictures a man like that. He hews down his cedar, lops off and discards what he counts useless, uses to his own ends what he pleases of the rest of it, "and the residue thereof he maketh a god, even his graven image."

Isaiah's verdict? "He feeds on ashes; a deluded mind has led him astray."[2]

John was even more blunt as he confronted false prophets who were busily whittling down the Christ to match their own stature, "Every spirit which does not confess Jesus is not of God. This is the spirit of antichrist . . . whoever confesses that Jesus is the son of God, God abides in him, and he in God."[3]

PAUL CAME to know the Lord Jesus Christ, not as a superman but as God, his Redeemer. He "learned by heart" the one saving answer to his anxious question of the Damascus road, "Who are you, Lord?" He confessed his Saviour again and again, "I live by the faith in the Son of God who loved me and gave himself for me."[4]

Paul's confession puts him alongside Peter who at Caesarea Philippi leaped to his feet as the spokesman of the faithful of that hour and of every age. "Who do

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[1] *Song of a Heathen,* pub. Houghton Mifflin Co.
[2] Isaiah 44:20.
[3] I John 4:3, 15.
[4] Galatians 2:20.

you say I am?" Said Peter, "You are the Christ, the Son of the living God."[5]

By grace alone, I belong to that company too. True, I cannot by my own reason or strength believe in Jesus Christ or come to him, but the Holy Ghost has called me. He helps me to confess, "I believe that Jesus Christ, true God begotten of the Father before all worlds, and also true man, born of the Virgin Mary, is my Lord . . ."

THAT CONFESSION of faith ties together the redeemed people of God of every age and clime. Here is the unifying bond of Christendom.

Our new *Hymnal* (we love it in its scarlet dress) bears its ecumenical witness to this fact. Turn its pages imaginatively, and its singers will come alive for you as a great procession of choristers of Christ. As they move through the book and through the ages, you see them marching and hear them singing to the Saviour: confessors of the divine Christ, from every Christian communion.

Let the book fall open. Hymn No. 155 appears. Here is bold Luther (of course!), in the van of the marching singers, lifting up his praying, confessing voice robustly to the Son of God:

Lord Jesus Christ, thy power make known,
For thou art Lord of lords alone;
Defend thy Christendom, that we
May evermore sing praise to thee.

LEAF ON quickly a hundred pages or so. Now in No. 275, see a Presbyterian (Horatius Bonar) striding boldly toward the throne of grace, and singing to his Christ:

Here is my robe, my refuge, and my peace:
Thy Blood, thy righteousness, O Lord, my God.

[5] Matthew 16:15, 16.

The processional moves on, and Hymn 385, with rhythmic tread com a Baptist (Edward Mote). His voice strong and clear:

My hope is built on nothing less
Than Jesus' blood and righteousness .
On Christ, the solid rock, I stand;
All other ground is sinking sand.

An Anglican (Frances Haverga comes by, in Hymn 419 adding her so to the chorus of praise:

O Saviour, precious Saviour, whom unseen we love . . .
We worship thee, we bless thee, To th alone we sing;
We praise thee and confess thee, O gracious Lord and King.

A Methodist is next, Charles Wesle who sang unnumbered songs for Chri Here in Hymn 428, he pleads for a tho sand tongues to praise his Redeemer:

He breaks the power of cancelled sin,
He sets the prisoner free;
His blood can make the foulest clea
His blood availed for me.

The Roman Catholic (Matthe Bridges) in Hymn 431 of this Luther book acclaims the divine Christ stoutly as do his co-marchers:

His glories now we sing,
Who died and rose on high,
Who died, eternal life to bring,
And lives that death may die.

Listen raptly. The processional is earth-girding one. Its songs compass la and sea. They fill the air and echo glory to Jesus Christ.

Are you saying wistfully, Not yet I confess him so; not yet is my song my Saviour heard strongly in his choru

Wait for the Lord; be strong and your heart take courage; yea, wait f the Lord (Psalm 27:14).

Saul, by grace, becomes Paul.

—CHARLES B. FOELSCH

BOOKS

SACRAMENTAL EXPERIENCE

he Meaning of Worship. By Douglas Hor- Harper. 152 pages. $2.75.

he 1958 Lyman Beecher Lectures at Yale versity by Douglas Horton, dean of Har- l Divinity School, provide not an exami- on of the details of common worship, an examination of its inner nature and implications for the ecumenical move- lt.

Vorship is interpreted not as a means as an end in itself; not as man's inven- but as his response to an experience ught to him from God. This "fiercely sonal" sacramental experience is the re- ation that "God is present, and that I not asking him a question to which He give an answer, but that He is the wer to the deepest longing of my soul." Vhatever the immediate response to God's ence, it issues in a constant, warm fel- ship, which drives a man to acknowledge renew this experience in regular, formal ship, in which man "re-enacts the orig- memory of the experience in the faith ill be repeated." While God uses such ramental" means to speak to us, we not use them to make him speak. He is . We must remain his servant. Sym- s must not be thought of as the means forcing him to speak. Yet this is some- g he may well choose to do, because accessory to formal worship is more ctual than the thing or idea that gave asion to the advent of the Deity in a sac- ental experience."

n common worship we witness to and eive witness from others of such experi- es in order that more and more indi- uals may share more and more kinds of ramental experiences. For most of us se experiences of the church precede our n. The forms of the church are the wit- ses of the centuries to the Christ experi- e which we too come to share.

Dean Horton challenges the worshiper to relentless criticism of all symbols, litur- gical, theological, political. "We never find the perfect symbol since we can never penetrate to the inner area of things, understanding as God does; all symbols shimmer in tentativeness." They must be constantly held under God's judgment and checked for reality and pertinence.

The final section of the book is an application of these views of worship to the problem of the ecumenical movement. His thesis is that since the various Protestant communions recognize each other as having their faith in Christ in common, and as sharing the same experiences in worship, and even finding spiritual satisfaction in non-sacramental worship together, diversity of forms of sacramental worship or in organizational structure should be no stumbling-block. Else the emphasis remains on unity in ecclesiastical organization instead of unity in Christ.

WILLIAM C. BERKEMEYER
Bethlehem, Pa.

JEWISH HOPES

The Zionist Idea. By Arthur Hertzberg. Doubleday & Herzl Press. 638 pages. $7.50.

The greater part of the book is devoted to extensive excerpts from the papers and addresses of Zionist leaders from the 18th century to the present. Thirty-five Zionists are quoted and brief biographies are included. This section of the book gathers together resource materials invaluable for study of Zionism.

For the casual reader Dr. Hertzberg's 100-page introduction will give a clear, understandable, dispassionate picture of the birth and growth of an idea into a nation. It shows how varied were the motives within the Zionist movement. It also shows the opposition to the idea on the part of Jews who prospered in their adopted nations.

Dr. Hertzberg describes the wide differences in motive within the movement today. There is financial support from Jews who do not want to migrate to Israel. There

are Jews who see the return to Israel as the fulfillment of Messianic prophecy. Perhaps the greater number of Jews in Israel have no strong religious feeling.

Many seem to accept a divine destiny without accepting the God of their fathers. They are all one in willingness to sacrifice everything to make the experiment of Israel work. Persecuted Jews must be given a refuge, a place from which they will never have to flee before the hate of anti-Semitism.

Springfield, O. AMOS JOHN TRAVER

PROBLEM CONGREGATIONS

On Good Soil. By Wilfred Bockelman. Friendship Press. 173 pages. $2.95.

Here is a book of special interest to those who serve churches in mining communities, Indian reservations, vacation areas, sparsely populated states, "economically under-privileged" sections, dying river towns, or rural districts that are becoming suburban. Several other situations described in this volume are congregations involved in union efforts, others suffering from middle-class smugness.

The author's approach is to turn the spotlight on thirteen individual congregations that have been more or less successful in transforming their problems into opportunities for Christian witness and service. The churches are selected from various parts of the United States and one from Canada. An attempt is made to outline briefly the programs used by these congregations to overcome difficult situations.

Why do some congregations seem to thrive on adversity while others whimper and whine themselves into oblivion? To this reader, it seems the author has given a most significant answer when he says, "As in most churches, much of the credit for a successful program goes to an alert pastor."

Minneapolis H. T. RASMUSSEN

BIOGRAPHY OF JESUS

The Crown and the Cross. By Frank G. Slaughter. The World Publishing Company. 446 pages. $4.95.

Woven into a colorful background are the stories of people familiar to us—Peter and Judas; Mary, the mother of Jesus; Mar of Magdala—as well as those created in th mind of the author. Interwoven with re markable skill are the words of Jesus as pro vided in the King James version. The fin ished product is a tapestry memorializin this most wonderful of all stories.

In retrospect the reader can only agre with the author that "though the story bega in a manger in Bethlehem nearly two thou sand years ago, it has never ended but ha grown more thrilling as the years hav passed and men have sought to understan more fully the meaning of the crown o thorns which identified Jesus of Nazaret then and now as the King of all who lov God, and the meaning of the cross upo which he gave his life for the sins of man kind."

ELSIE L. FAGERLIN

Tacoma, Wash.

REFERENCE BIBLE

The Holy Bible. Revised Standard Versio Reference Edition with Concise Concordance Nelson. Text, Old and New Testaments, 129 pages; Concordance, 191 pages; 12 maps. $9

The seventh anniversary of the publica tion of the complete RSV is now marked b the appearance of this monumental RSV *Concordance Reference Bible.*

This indispensable aid to Bible study con tains more than 75,000 cross references placed in a center column to bring the en tries opposite the verses to which they re fer. All cross references of the original edi tion of RSV have been retained; to thes have been added many thousands whic refer the student of the Bible to passage having a common motif or theme.

The Concise Concordance, including section on proper names, has been take from the much larger concordance of 310, 000 entries compiled on UNIVAC machine which was published in 1957. A section o 12 maps of Bible lands completes thi edition.

The work is well done—ample in scope cleanly legible in typography, outstandin in scholarship.

RAYMOND T. OHL

Philadelphia

letters to the editor

About smoking

SIR: Praise the Lord for "No Smoking, Please" (THE LUTHERAN, *Sept. 30*). The Lutheran church has definitely been lax concerning sin and moral issues. My husband, my daughter, and I left the Lutheran church in March because we wanted something real. MRS. L. M. SELLERS

Greencastle, Pa.

SIR: The emphasis on the relation of smoking habits to Christian stewardship and the offense to nonsmokers is most timely. (REV.) MEADE A. RUGH

Springfield, Ohio

SIR: We are sending Pastor Derner a personal check to encourage him in his decision to stand up and fight. All power to those who have the conviction and stamina to declare themselves. H. L. REED

Logansport, Ind.

SIR: The modern church will not long survive if it soon doesn't find itself. It once again has to be the leader in a complex society, taking a firm stand against social ills. Black is black and white is white.

Ridgway, Pa. EUNICE MCCLOSKEY

SIR: I never expected you to print a moralistic piece such as "No Smoking, Please." Legalism by any other name is legalism still. If some of our brethren honestly believe that "Thou-shalt not smoke" is a Christian command, that is their privilege. To those who disagree, I extend an invitation to join me in a cup of coffee and a cigarette. ADAH VOSBURGH

Fort Plain, N. Y.

SIR: Recently in Europe I visited some of the shrines of the fathers of our Lutheran church. I was delighted to read in THE LUTHERAN the little poem, "Edifying Thoughts of a Tobacco Smoker" by the immortal Johann Sebastian Bach. I was somewhat amazed by the tirade against tobacco by Pastor Derner. May we not look forward to being entertained in the near future by an equally learned discussion of the monstrous evils of tea drinking?

Muncy, Pa. ALFRED B. SNYDER, SR.

Communion every Sunday

SIR: There are three reasons why I do not favor celebration of the holy communion at the service each week: 1) Such a procedure duplicates the practice of the Roman Catholic Church. 2) It discourages the attendance of non-members at the service. 3) It causes the sacrament to lose its significance due to frequent reception.

(REV.) R. DONALD CLARE

Pitman, N. J.

SIR: Concerning the suggestion in "Worship Notebook" that members of the congregation be allowed to leave during the hymn before the Preface if they do not wish to receive Holy Communion, this seems to be a rebuff to the Lord of the church when the faithful are encouraged to leave while a minority remain. I have attended overly long communions, and not one of them couldn't have been shortened if the "additions" had been eliminated, such as redundant announcements, show-off choir anthems, and long drawn-out administration of the sacrament. (REV.) A. T. SWANSON, JR.

Ridgefield Park, N. J.

God in a monastery

SIR: It would be rash to deny that in the Maria Laach monastery (*Worship Notebook, Sept. 30*) "men find God in the beauty of holiness." The question is, what god do they find? The pre-eminent danger of the entire liturgical movement and the voicings of its apostles is that it baptizes the church and churchly things. Here, we are told, is "the presence of God." As if a man could create a pile of stones suitable for the God of all creation. There is a dangerous tendency to confuse God with beauty. Even more dangerous, because this is a special type of beauty that apparently is unavailable unless flavored with medieval art drawn through the 19th century sieve.

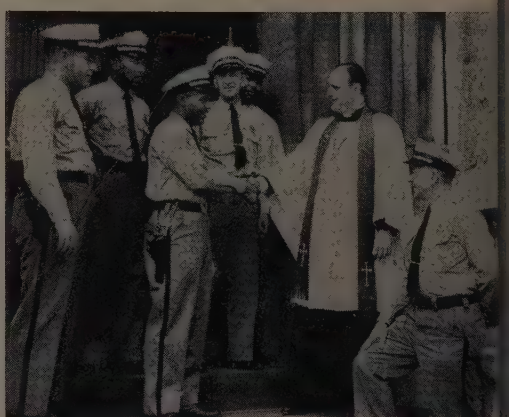
Philadelphia THEODORE HEINECKEN

Service of Divine Protection Inaugurated for Policemen

PHILADELPHIA'S FIRST "Service of Divine Protection" for Protestant police and park guards drew 110 men to St. Matthew's Church on Sept. 27. Conceived and planned by the pastor, the Rev. W. Carter Merbreier, the service was sponsored by the Philadelphia Council of Churches, and endorsed by the police and park guard commissioners.

More than half the men came in uniform. They had been excused from duty by order of Police Commissioner Thomas J. Gibbons and Park Guard Superintendent Francis C. Deegan. Curb space in the vicinity of the church was crowded with patrol cars and motorcycles.

Among those assisting in the service were the Rev. David Gockley, of the Council of Churches; Deputy Police Commissioner Albert N. Brown, and Inspector Harry G. Fox. Pastor Merbreier preached on "Different Kinds of Courage."



Park Guards chat with Pastor Merbreier after service

Pastor Merbreier, who last fall initiated a series of police tours and briefings for Protestant clergymen, said the need of a Protestant service of this kind had long been felt. Policemen of Catholic and Jewish affiliations have for many years been organized for periodic communion and memorial services, he pointed out.

Following the worship period, the police guests were given a reception in St. Matthew's western-style "Koffee Korral."

A similar service is planned for firemen in January, Pastor Merbreier said.

Women to Meet in Fox Chase

By CARL W. WEBER

PHILADELPHIA — Northeast Philadelphia District's United Lutheran Church Women will hold their fall convention Oct. 22 in St. Timothy's Church, Fox Chase.

A panel presentation will be made by Dr. Francis A. Shearer, inner missions director of the Pennsylvania Ministerium, and staff members. Miss Hilda Kaercher, missionary to India, will speak.

New officers will be elected and installed by District Dean Theodore L. Fischer.

Two Reformation Rallies Set

THE NORTHEAST will have two Reformation rallies on Oct. 28. One for adults will be held in St. John's Church, Mayfair, with Dr. Harold Miller, of New York, as the speaker.

The youth rally will be held in St. John's Parish Hall. The Rev. Arnold Keller, of Allentown, will speak.

THE REV. JOHN D. KINARD was installed as assistant pastor of St. John's Church, Overbrook, on Sept. 27. Pastor William M. Horn conducted the service. Pastor Kinard was graduated from Philadelphia Seminary last May.

ST. MATTHEW'S CHURCH, Springfield, is launching a fund-raising campaign under direction of Leo Lackey, with the aid of the Lutheran Laymen's Movement.

PASTOR CARL W. WEBER, of St. John's Church, Mayfair, was honored at a congregational reception on Sept. 13, the tenth anniversary of his pastorate. Membership has grown from 300 to more than 1,800 in the decade.

PASTOR WILTON D. ERNST, of Reformation Church, returned from a prolonged vacation and study period in Germany.

Truby Installed at Germantown

NEW ASSISTANT pastor and superintendent at the Lutheran Home for Orphans and Aged in Germantown (Philadelphia) is the Rev. William Haines Truby. He was installed Oct. 4 by Dr. Walter R. Harrison, superintendent - pastor of the home.

PASTOR TRUBY

Pastor Truby was graduated from Philadelphia Seminary last May. He has been associated with the home for two years while attending the seminary. He will have combined pastoral and administrative duties.

Churchmen Deplore Ruling On School Bible Readings

PHILADELPHIA — The recent decision of three U.S. District Court judges, holding that reading of the Bible in public school assemblies is unconstitutional, was "strongly deplored" in a statement issued by directors of the Greater Philadelphia Council of Churches at a special meeting.

The statement was drawn up by the council's committee on religion and public education, headed by Dr. Bela Shetlock, pastor of Zion Church, Olney.

It was recalled that the council in 1958 commended the state law that requires reading at least ten verses of the Bible, without comment, in the schools of Pennsylvania, and said such practice was in keeping with the first amendment of the Constitution.

"We are gravely concerned about the implications of this decision for religious undergirding of governmental activities and our public education in particular," the current statement declares. Further study will be made to determine possible further action.

Meanwhile the state attorney general was urged to enter the Abington case on which the federal court ruled. A small group of parents had challenged the law. An appeal has been taken to the U.S. Supreme Court.

Zion Church at Moselem Marks 225th Anniversary

By ROBERT SCHOENERT

READING — Zion Church, Moselem, believed to be one of the 12 oldest congregations in the Ministerium of Pennsylvania, observed its 225th anniversary.

The congregation built its first church of logs in 1734. A stone church with six corners was built in 1761 and the present brick structure was built in 1894.

Pastor Reuben W. Rhody conducted the service and the sermon was delivered by Dr. Charles F. Brobst, of Telford, a former pastor of the church.

A history of the church was presented by the Rev. George Shiery, former supply pastor. Other former pastors who participated were the Rev. Carlton Heckman, dean of the Kutztown District, and Dr. Rufus Kern.

Dr. Charles M. Cooper, president of the Pennsylvania Ministerium, extended greetings to the approximately 300 persons who attended the celebration.

Bowers Church 100 Years Old

A REDEDICATION service marked the 100th anniversary of Trinity Church, Bowers. The speaker was Ministerium President Cooper.

Continued on page 36

Dr. Steimle Conducts Protestant Radio Hour for 10 Week

REFORMATION SUNDAY has an additional significance this year. On Oct. 25 Dr. Edmund Steimle and the Wittenberg University Choir will return to the 350-station network of the radio Protestant Hour.

Dr. Steimle, professor of practical theology at Philadelphia Seminary, will preach each Sunday through Dec. 27 on the ten-week segment of the program heard throughout the United States and Canada, and over the worldwide U.S. Armed Forces radio network.

A list of the stations carrying the program will be found on the inside back cover of this issue of THE LUTHERAN. Readers may check newspapers for the time of the broadcast in their own locality.

As in the past, copies of Dr. Steimle's meditations will be available to listeners by writing to the local radio station, or to the Press, Radio, Television Department of the United Lutheran Church, 231 Madison Ave., New York 16, N. Y.

The PRT department also is offering, for the second year, a Worship Guide for use with the series. This printed brochure carries the words of the hymns, scripture references and sermon annotations, to help listeners participate in the program.

Dr. Steimle's Topics

Oct. 25—The Royal Priesthood.
Nov. 1—The Bulldozer and the Continuing City.
Nov. 8—Jesus, Priceless Treasure.
Nov. 15—On Loving Yourself.
Nov. 22—Thanksgiving in Advance.
Nov. 29—Do We Really Want God?
Dec. 6—The Knock on the Door.
Dec. 13—Between the Times.
Dec. 20—When God Gets "Down to Earth."
Dec. 27—The New Year and God's Promises.

Dr. Steimle at Protestant Hour microphone

His Workshop: Outer Space

Pittsburgh Church Honors Roy Johnson, Man of Year

By DAVID EMERICK

TO SOME 400 Christian businessmen and women, Soviet Premier Nikita Khrushchev's recent whirlwind tour of Pittsburgh was of secondary importance as the group paused at noontime, Sept. 24, to honor a Lutheran layman.

Outside First Church, thousands of spectators jammed Grant Street, climbing telephone poles and leaning out of windows trying to get a glimpse of the Russian leader. But within was a scene of calm and order as people filed in. The assembly was attentive, oblivious to the clamor outside.

It had come to honor tanned, silver-haired Roy W. Johnson, director of the Advanced Research Projects Agency of the Federal Government, an energetic man who has shown that he can combine a job whose workshop is outer space with the daily practice of Christian faith.

Mr. Johnson received the first annual Man of the Year Award at the weekly noonday

service for his "outstanding contribution in relating Christian principles to daily vocation" (*see cover*).

Dr. Harold R. Albert, pastor, made the presentation. Prior to that, a reception of a number of Pittsburgh civic and industrial leaders was held in the church.

Mr. Johnson's agency deals with such fields as military outer space and ballistic missile defense. During the past year, with a budget of almost $500 million, it has managed satellite systems for communications, early warning, and navigation.

Despite his absorption in this fascinating work—being one of a select few to guide man in becoming a fledgling in space—Mr. Johnson has found time to perform outstanding duties as a church layman. He has said that his greatest satisfaction comes in working with youth.

He was chosen ARPA head while serving as executive vice president of General Electric Company, and in February, 1958, became first director of the newly created agency. A native of Michigan City, Ind., he and his family now reside in Stamford, Conn., where Mr. Johnson is deacon of St. John's (Augustana) Church.

Readers of The Lutheran will remember his two recent articles, "Space Is God's Classroom" and "We'll Be Traveling to the Stars," which told about man's exploration of the heavens and his role in the universe.

Following the presentation, James Morentz, director of the church's laymen program, said, "It was a great day for Mr. Johnson, for the laymen, and for First Lutheran Church. While we feel Mr. Johnson typifies the spirit we are trying to promote, every layman can be a 'man of the year' in the eyes of his church, his family, and his country."

To First Church the award was a high point in its "Let Laymen Lead Laymen" program, launched over a year ago. The noonday sessions have become the largest weekly services of the United Lutheran Church in America. Last year nearly 24,000 persons attended.

Sister Martha and Sister Frida at Passavant

Passavant Sisters Mark Anniversaries of Service

By LUTHER E. FACKLER

Pittsburgh—First Protestant hospital in America, Passavant Hospital, has been staffed by Lutheran deaconesses since its founding in 1849. Two of the sisters were honored on Sept. 27 on anniversaries of their consecration to the diaconate.

Sister Martha Pretzlaff, hospital administrator, was honored at a special service commemorating her 50 years of consecration. The ceremony was held at Milwaukee Hospital, where Sister Martha received her nurse's training. She is a deaconess of the American Lutheran Church.

Sister Frida Wente, pharmacist at Passavant, was honored in a service at the Philadelphia Motherhouse, for the 40 years of consecration. She received her pharmaceutical training at the Philadelphia College of Pharmacy, and served at Lankenau Hos-

PA.: PITTSBURGH . . .

pital in Philadelphia before coming to Passavant in 1955.

Irwin Church to Add Building

GROUND WAS BROKEN Sept. 20 for the new educational building of Holy Trinity Church, Irwin. Cost is estimated at more than $200,000. The building adjoining the sanctuary is on the site of the old parish house and covers new property recently purchased.

Included will be a fellowship hall with room for 400 seated at tables, a chapel, parlors, offices, choir rooms and classrooms. Completion is expected by Easter, 1960.

PA.: READING . . .

Continued from page 33

The Rev. Charles Herman is Trinity's pastor.

Improvements include two rebuilt windows, addition of several doors, installation of a heavy-duty electrical system, repainting of the basement, and landscaping.

Plans Approved at West Lawn

BUILDING PLANS have been approved by the members of Advent Church, West Lawn. Besides construction of a new church sanctuary and Sunday school rooms, there will be additions and alterations to the existing parish house.

The modern edifice will seat 380 persons and have a spire rising 100 feet. A three-year fund-raising campaign to pay for the structure was started last year.

Stouchsburg Parish Divided

STOUCHSBURG PARISH, composed of Altalaha Church, Rehrersburg, and Christ Church, Stouchsburg, voted to split, by a 159-24 vote. The Rev. George C. Myers, Jr., is the pastor of the parish.

GROUND WAS BROKEN for a parsonage by the congregation of St. Paul's Church, Amityville, and the keys to the first parsonage in the history of Christ Church, Dryville, have been turned over to the Rev. Ralph F. Eberle, Jr., pastor.

Pastor Everett Smail turns earth at Irwin

FLORIDA

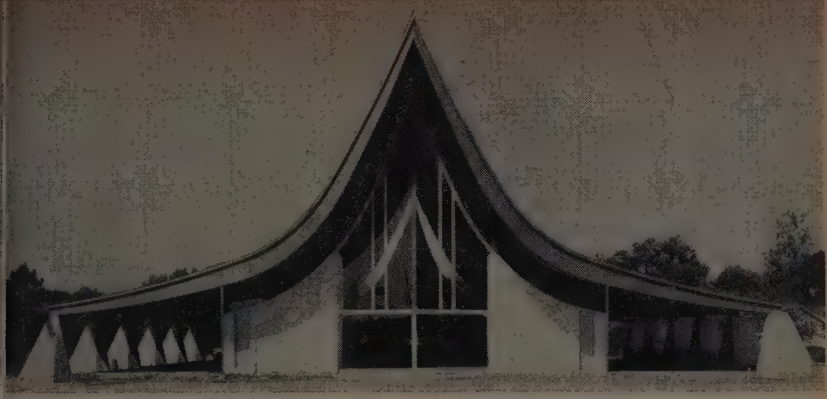
Three State Conferences Vote Uniform Constitution

By CARL A. DRISCOLL

TAMPA — First annual meetings of the three Florida conferences were held the last of September. All three adopted a uniform constitution previously prepared, listened to an evangelism presentation by a member of the synodical committee, and heard Mr. Chester A. Myrom explain the function of the United Lutheran Church Foundation.

Northern Conference, meeting in century-old Bethlehem Church near Lake City, returned Pastors Walter G. Marz of Daytona Beach and Harvey A. Hartman of St. Augustine to the offices of president and secretary, and chose Ned F. Geldmacher of Pensacola as first treasurer.

Central Conference met in 50-year-old Grace, Lakeland's new church, and returned its two officers, Carl A. Driscoll of Tampa and H. Maxwell Walton of St. Petersburg.



First unit building of St. Paul's Church, Sarasota, seats 400 inside, 200 more in wide patios

selecting Thomas S. Kirk of Orlando for treasurer.

Southern Conference, meeting in Ft. Lauderdale's Christ Lutheran House Chapel, chose the host pastor, Louis G. Golder for its president, returned Secretary Robert E. Grefe of Hollywood, and elected J. H. Shoemaker of Ft. Lauderdale the treasurer.

Central and Southern will hold pre-Lenten retreats, and all three will meet again the last full week of September, 1960.

Two Congregations Organized

TWO MORE congregations bring the new synod total to 48. Luther Memorial Church, West Hollywood, was organized Sept. 27 with a charter membership of 126 adults and 57 children. Pastor Norman E. Kieffer is the developer. President Royall A. Yount preached, and Pastor Robert Grefe assisted.

St. Timothy's, Carol City, was organized Oct. 4 with 75 charter members. Howard A. Wessling is the developer. President Yount officiated.

Two Mission Fields Occupied

Latest fields to be occupied by a developer are Panama City and Largo. Proposed missions waiting developers are at Cocoa, Key West, Ft. Pierce, Boca Raton, Venice, Winter Haven-Lake Wales, northeast Gainesville and southeast Jacksonville.

ST. PAUL'S CHURCH, Sarasota, is preparing for the dedication of their new church on Oct. 25. First unit chapel buildings are under construction at St. Matthew's, Jacksonville, and St. John's, Lake Park. A second unit educational building at St. Paul's, Clearwater, was occupied on Sept. 27, and will be dedicated soon. Twelve more congregations are preparing for first unit building programs in the near future.

DR. PAUL A. WEIDLEY, of Faith Church, Tampa, marked his 40th anniversary of ordination on Oct. 18.

DR. FRANKLIN CLARK FRY will be the preacher at a Reformation service in Miami on Oct. 29, sponsored by the Greater Miami Council of Churches.

Co-pastors Installed

ST. PETER'S CHURCH, Miami, witnessed installation of its co-pastors, the Rev. Carsten H. Ludder and the Rev. John R. Taylor, on Sept. 20. The event occurred two years after the two men began work together.

St. Peter's, now the largest Lutheran church in Florida, is the result of the merger of Holy Trinity and St. Paul's churches in June, 1957.

FIRST CHURCH, West Palm Beach, is building a new church and educational building at a site on Parker Avenue and Almeria Road. Cost of the construction is estimated at $307,000. Ground was broken on Oct. 4.

A new church gets started in Wilmington

New Buildings Going Up For Ohio Congregations

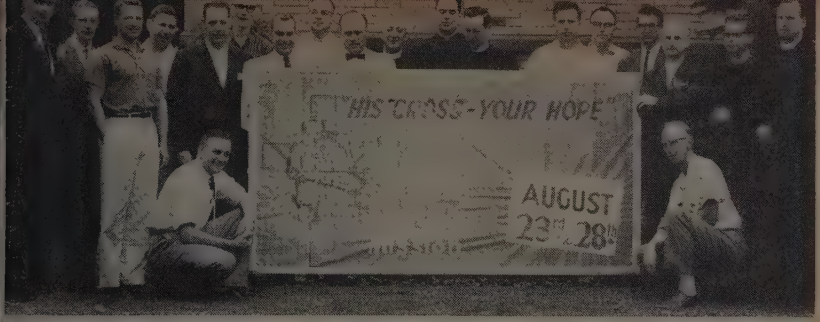
COLUMBUS—New churches are a-building in Ohio. Ground was broken in August for Faith Church, Wilmington, a $125,000 contemporary structure to seat 185. Photo above shows Pastor Richard G. Whonsetler turning earth in presence of congregation and the Rev. Albert H. Buhl (*right*), synod mission director.

At right, Pastor Larry E. Kettlehake is shown breaking ground for the $35,000 parish education building of St. John's Church, Ingomar.

—E. RUDOLPH WALBORN

A parish education building for Ingomar

Ohio Synod's 304th congregation is Holy Trinity, Vermillion-on-the-Lake, shown at organization last spring. Developer Richard F. Faust was installed as pastor Aug. 16. Church site was bought.



Pastors and missioners who participated in Mountaintop Area Evangelism Mission, Aug. 23-28, are shown with poster at Davis, W. Va. Fourteen West Virginia and Maryland congregations took part

West Virginia Conference Featured by Traver Lectures

FAIRMONT—Dr. Amos John Traver, professor emeritus of Hamma Divinity School, gave a series of three lectures on church administration at the 48th annual conference of the West Virginia Synod, held Sept. 21-22 in Trinity Church, Wheeling.

Dr. Traver discussed "Public Relations," "The Ministry of Calling," and "Inter-personal Relationships." He emphasized the "significantly inescapable" place of each confessing member in the work of the church. The call to the Christian ministry is a call to all people, he said, not simply to the clergy.

About 100 pastors and laymen attended the sessions, representing 23 of the synod's 28 pastoral charges.

Daniel C. Bennett, chairman of the synod's stewardship committee, made two presentations, and the Rev. William Carlson, of Accident, Md., presented a study of the rural church.

The Rev. Maurice M. Smeal, of Warwood Church, Wheeling, was elected president, and Jack T. Welch, of New Haven, was named secretary. The conference will meet next year at Grace Church, St. Albans.

—HAROLD L. HANN

Big Development Program Disclosed at Wittenberg

SPRINGFIELD, OHIO.—A ten-year $20,000,000 development program to be completed by 1970 is being launched by Wittenberg University, Dr. Clarence C. Stoughton, president, announced.

The disclosure climaxed ceremonies marking Wittenberg's change from college status and during which ground was broken for dormitory and classroom units of a $1,000,000 center for the university's Hamma Divinity School.

The capital funds program is expected to provide facilities and endowment to accommodate an increase of 1,000 students over the present enrollment of about 1,550.

Dr. Rilling Goes to Hamma From Minnesota Pastorate

DR. JOHN W. RILLING, for 14 years pastor of St. John's Church, Minneapolis, has resigned effective Oct. 31. He will become associate professor of practical theology at Hamma Divinity School, Wittenberg University, Springfield, Ohio.

Dr. Rilling is a member of the ULCA executive board, and was former president of the Board of Parish Education.

Synod Pastors Hear Lenski At Retreat in Mountains

By OLIVER F. WEAVER

DENVER — Rocky Mountain Synod pastors spent three days early in September at a retreat in the Sangre De Cristo Mountains near Canon City, Colo. Dr. Leeland C. Soker, synod president, was camp supervisor.

Dr. Gerhard E. Lenski, of Washington, D. C., presented five lectures on "The Sermon on the Mount" and led the discussions, opening new insights into the meaning of Christ's sermon.

UNITED LUTHERAN CHURCH MEN of the synod also held their convention last month at the same Lutheran camp. President Soker was the principal speaker. Larry Burkey, of Boulder, was elected president, and Theron Jensen, of Arvada, secretary.

Howard Logan, executive secretary of ULCM, addressed meetings of the Southern Conference at Albuquerque and the Northern Conference at Denver. Better programming of meetings and more study of church needs and opportunities are needed, he told the men.

Ground Broken for Arvada Church

GROUND WAS BROKEN in August for the first unit of King of Glory Church, Arvada, Colo. The contemporary-style building will accommodate 225 worshipers and 150 Sunday school pupils. Features include an enclosed garden area, a 40-foot cross tower, and air conditioning. Cost is estimated at more than $135,000.

OF INTEREST to all Lutherans in this area is the completion and dedication of the new Augustana Church in Denver. This contemporary church costing more than $800,000 seats 1,200 in the nave and has complete facilities for all church activities.

TRINITY CHURCH, Laramie, Wyo., celebrated its 75th anniversary Sept. 19-20. President Soker spoke at the congregational banquet Saturday evening and the anniversary service Sunday morning. The Rev Ellis U. Shaffer is the pastor.

Pastor Charles Hoemig digs for new church at Arvada; Synod President Soker looks on

Roswell Mission Calls Developer

ST. MARK'S CHURCH, Roswell, N. M., has called the mission developer, the Rev. William Hartman, as its first pastor. He was installed Oct. 7. Organized May 31 with 73 charter members, the congregation has acquired a church site.

THE PASSION PLAY with Josef Meier as Christus was presented Sept. 20-24 by the Denver Area Council of Churches. General chairman of the local committee was Denver Postmaster Ted Hefner, Messiah Church member and synod treasurer.

DR. JOHN F. FUTCHS, of El Paso, spoke at the annual meeting of the New Mexico Council of Churches in Santa Fe Sept. 15.

DWIGHT S. YOUNG, 85, former synod treasurer, died in Denver Sept. 16. He was a member of St. Paul's Church for nearly 60 years, and was a frequent delegate to ULCA conventions.

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NEW YORK

Reformation Celebration Planned on Smaller Scale

By PAUL VALENTINER

NEW YORK — Fifth Avenue Presbyterian Church will be the scene of a city-wide Protestant Reformation Festival the afternoon of Nov. 1. Again sponsored by New York's Protestant Council, the effort is less pretentious than last year when Madison Square Garden was transformed into a huge sanctuary.

While the 10,000 worshipers last year only half-filled the Garden, that number this year would be nearly four times the capacity of the Fifth Avenue edifice.

Original plans called for holding the service in the Cathedral of St. John the Divine but when members of the committee expressed fear that this sanctuary would also prove too large, Fifth Avenue Church was chosen.

"Several members from other denominations stated they didn't expect many people because they didn't believe the Reformation had much pull, except for Lutherans," reported Pastor Werner Jentsch, St. John's Church, Brooklyn, ULCA member on the committee. "I was surprised to hear Baptist and Episcopal committee members say their denominations stemmed from different backgrounds than the Reformation," he said.

Principal speaker will be Dr. Arthur Flemming, Commissioner of Health and Welfare in President Eisenhower's cabinet. Dr. Flemming, a Methodist layman, was formerly president of Oberlin College. Other participants will include: Dr. Gordon Taylor, Protestant Council president; Dr. Dan Potter, council executive director; and Dr. S. Bonnell, pastor of Fifth Avenue Church.

Honor for Lutheran Layman

ONE OF FOUR prominent business and civic leaders to be honored by the Protestant Council at testimonial dinners in the next few weeks, is Lutheran.

Attorney Louis C. Wills, a life-long member of St. Paul's, Fifth and Rodney Streets, Brooklyn, will be the sole recipient of honors at the Brooklyn Division dinner, Oct. 22, in the Hotel St. George. Mr. Wills has served the division as treasurer for many years.

More than 1,000 guests will hear Dr. Norman Vincent Peale at the $15-a-plate affair. Net proceeds, expected to be nearly $10,000, will be used for the division's work in Family Court for the prevention of juvenile delinquency.

Education Buildings Dedicated

TWO CHRIST LUTHERAN churches dedicated parish education buildings Sept. 27: Christ Church, Wantagh, a three-story $150,000 building, and Christ Church, Airmont, a one-story $70,000 structure.

Dr. F. Eppling Reinartz, ULCA secretary, was speaker at the Wantagh dedication. Pastor John C. Dries officiated.

The new building is already serving the congregation and the community. Due to an overflow of public school children, the Board of Education has rented the building and uses the six large classrooms to accommodate 165 children in the first three grades.

New York Conference President George R. Saunders and Pastor George B. Ammon, of the ULCA Board of Parish Education, were speakers at the Airmont dedication. Pastor Harold C. Norris officiated. The building includes a nursery, kindergarten, kitchen, classrooms, library, meeting room, pastor's study, and parish hall.

Jamaica Church Breaks Ground

QUEENS CONFERENCE President Robert Mohr spoke at ground-breaking ceremonies for St. Mark's $140,000 new church and parochial school wing, Jamaica, Sept. 20. First grade in the parochial school, now being planned, is expected to start in September, 1961.

The congregation of 150, instead of moving away from a congested area, spent $63,000 for property in the very heart of Jamaica's business district. The new loca-

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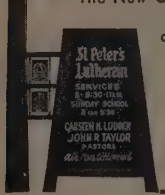

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tion, three blocks from the present site, wi permit St. Mark's to continue as the onl Lutheran church in the area.

CHRISTOPHER STEINKAMP, 66, attorne for the United Lutheran Synod of Ne York and New England, died Sept. 23. H had been awarded a Doctor of Laws degr by Wagner College. He was a member the board, and former president of the War burg Orphan Farm School, Mt. Vernon.

Brooklyn Church Buys Site

HOLY REDEEMER CHURCH, Brookly bought a church site at auction. The pro erty on Linden Boulevard between Montau and Milford Avenues was purchased fro the City of New York for $64,000.

The mission congregation has been usi a store at 1217 Sutter Avenue as a chap and office. Plans are underway to build soon as possible. The Rev. Ernest Prets is pastor.

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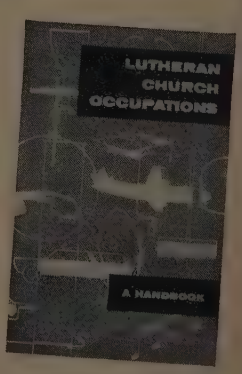

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DR. MALVIN H. LUNDEEN

Dr. M. H. Lundeen Assumes Presidency of Augustana

CHICAGO — Dr. Malvin H. Lundeen was installed Oct. 11 as president of the Augustana Lutheran Church. Pastor of a church in LaGrange, Ill., for the past five years, Dr. Lundeen was elected at the 100th annual synod of Augustana last June at Hartford, Conn. He succeeds Dr. Oscar A. Benson, president for eight years. Dr. Lundeen had been vice president since 1951.

The installation service was held in Rockefeller Memorial Chapel, University of Chicago. Dr. Benson conducted the rite of induction assisted by Augustana's 13 conference presidents; Dr. Howard Weeg, president of the Illinois Synod, ULCA; Dr. Henry F. Schuh, president of the American Lutheran Church; Dr. William Larsen, president of the United Evangelical Lutheran Church; Dr. Franklin Clark Fry, president of the United Lutheran Church in America;

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Unfortunately it will not be possible to furnish guides for individuals or groups not making definite appointment through Mr. Keyser.

Any group desiring to arrange for luncheon (on Mondays or Thursdays) to be served during their visit must make this arrangement in advance.

AUGUSTANA . . .

Dr. Alfred E. Jensen, president of t American Evangelical Lutheran Church; a the Rev. Raymond Wargelin, president the Finnish Evangelical Lutheran Chur (Suomi).

Deaconess in New Post

SISTER EVELYN E. HOULROYD

BEGINNING Nov. 1, Sister Evelyn Houlroyd will be supervisor of parish wor ers for the Board of American Missio She resigned as director of parish educati at Holy Trinity Church, Lancaster, Pa.

Dr. Donald L. Houser, BAM executi secretary, said Sister Evelyn will direct 33 parish workers serving under the boa in mission congregations. She served field secretary for the Board of Deacone Work from 1950 to 1957.

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ister Anna Melville pins deaconess cross on ister Frida Gatzke, at Victoria, B. C. Clergy re Synod President Edwin Bracher, Dr. John . Deaton and the pastor, Lorne L. Nadiger

Two Deaconesses Consecrated

TWO YOUNG Canadian women were set part to the diaconate last month. Sister rida Gatzke was consecrated in Grace hurch, Victoria, B. C., and will serve under he Board of American Missions in Prince f Peace Church, Edmonton, Alta.

Sister Helene Forler was consecrated in rinity Church, New Hamburg, Ont. She ill be parish deaconess of St. Peter's hurch, Kitchener.

Dr. John L. Deaton, president of the oard of Deaconess Work, officiated at each eremony. The candidates were presented or consecration by Sister Anna Melville, irecting sister of the Baltimore Deaconess chool.

Special Convention Notice

The Indiana Synod will meet in special con- ention, Oct. 26-27, in St. Mark's Church, ndianapolis, opening with Holy Communion at :30 A.M.

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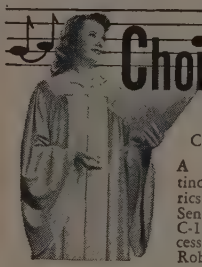

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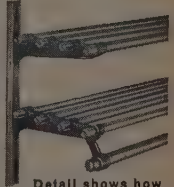

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Camp Leaders Discuss Role in Parish Education Progra

CAMP ADMINISTRATORS of five eastern synods met in a "pilot" conference Sept. 28-29 Camp Nawakwa, Arendtsville, Pa., under sponsorship of ULC Board of Parish Educati

Purposes were to seek better understar ing of the role of camping in the churc Christian education program, and to h the Parish Education Board develop a sign for future workshops and training c ferences for camp leaders.

Two problems of particular concern w discussed. One was how to use the sm group technique in church camping, other how to recruit and develop m effective camp leaders.

The small group camping technique v used with apparent good results this sumn in the New Jersey and Maryland cam it was reported. Maryland Synod, in first year of camping, had success with family camping program.

NO OFFICIAL actions were taken at conference. Leaders said the exact role camping in Christian education remains matter of great interest and concern, but yet has no satisfactory definition. The Bo of Parish Education is preparing a definit statement for the guidance of the chur

The group agreed the most import factor is leadership. In most cases "blo sweat and tears" are required to recruit train an adequate staff. There is eyid need for standards which camps can use obtain competent personnel.

Representing the Board of Parish E cation were Dr. S. White Rhyne, execut secretary; Pastor James L. Keyser and P tor Edward H. Uthe. Besides Maryland New Jersey, the synods represented w Central Pennsylvania, Pittsburgh and V ginia.

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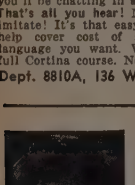

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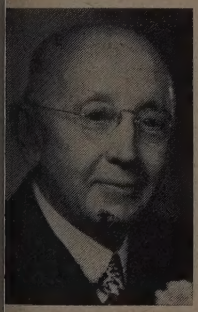
DECEASED

DR. PETER PAUL HAGAN died Oct. 4 at his home in Jenkintown, Pa., aged 85.



DR. HAGAN

For ten years he was treasurer of the Board of Pensions of the United Lutheran Church, and was chairman of the campaign which raised more than $4 million for ministerial pensions. From 1950 to 1958 he was treasurer of the Board of Parish Education.

As president of the Inner Mission Society he was instrumental in raising $100,000 for a new Settlement House in Philadelphia. He served on the boards of other church institutions, including the Philadelphia Seminary of which he was for a time vice president. He was a past president of the Lutheran Laymen's Movement for Stewardship.

Dr. Hagan's many benevolences included the establishment of Camp Hagan, the Pennsylvania Ministerium camp for girls at Shawnee-on-the-Delaware. He also made gifts to a number of congregations besides his own, St. John's Church in Melrose Park. He was president of the vestry at St. John's for 20 years.

Muhlenberg College awarded him the doctor of laws degree in 1945. Dr. Hagan was in the carpet business for 60 years, rising to become president of Charles P. Cochrane Co., then chairman of the board of Lees-Cochrane Co. He was a director of James Lees & Sons for 31 years.

Surviving him are his wife, Elizabeth; two daughters, Mrs. A. Grant Stevens and Mrs. Russell C. Gebert; six grandchildren, including the Rev. Donald R. Gebert, missionary in British Guiana; and 14 great-grandchildren.

Funeral service was conducted Oct. 8 at St. John's Church, Melrose Park, by the pastor, the Rev. Kenneth P. Otten; Dr. Claude E. Schick, secretary of the Pennsylvania Ministerium; and Dr. Henry H. Bagger, president of the Philadelphia Seminary. Burial was in West Laurel Hill Cemetery, Philadelphia.

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IN CONCLUSION

THROUGH THE first three weeks of autumn in some eastern communities such as Philadelphia we were afflicted by the sort of hot, muggy weather we usually have to endure in August. Some people criticized the Canadians for not sending us cool air. We don't want them to carry their national self-consciousness to the extent of refusing to export their weather.

Soon enough, though, we'll have ice and snow, and will be wishing for spring. The good thing about the seasons is that all we have to do is wait. We may not like what we have now, but something different will come soon. We experience a great variety of weather in a dozen months.

It's a great consolation to have this mighty spectacle of spring and autumn, sun and rain, day and night continually unfolded around us. Those who read the newspapers every day are keyed up to the crises which are constantly crashing in the headlines. But the flowers come into bloom, from crocus to chrysanthemum, without eight - column announcements, and they help keep life in balance.

No doubt someone is going to fly out among the stars before many years, and will bring back fantastic information. I'm satisfied, though, to see the stars shining billions of miles away in their serene brilliance in the night sky. It's the dependable rhythm of nature, the ebb and flow of seasons, the beauty of earth and sky, which give our lives a firm ground tone.

NATURE DOESN'T prove God. There are some places in the Bible where the writers sum up the mighty catalog of the wonders of nature to demonstrate the overwhelming power of the Creator. the book of Job, for instance. Job h suffered terrible calamities, and want a chance to question God about why these troubles had befallen him.

God answered: *"Where were you wh I laid the foundations of the earth? . . when the morning stars sang togeth . . ."* Then come four chapters of supe nature poetry. *"Has the rain a father, who has begotten the drops of dew From whose womb did the ice com forth . . ."* In the end Job is stagger by the majesty of creation and bows humble submission before its Maker.

Since Job's time men have been ri ping apart these mysteries of nature. begins to look as though eventually the will be no secrets left. Some claim th all phenomena of nature can be explain without faith in God. But Christian is not a nature religion. It finds t revelation of God not in nature but human personality—our own, as the ch dren of God, and supremely in Jesus the Son of God.

BUT WE can get in the mood to und stand the presence of God when we e perience the quietness of the woodlan or hear waves breaking against the cli We need times to escape from the thr of human events and gather oursel together in renewed integrity. We not the slaves of circumstances.

Some people have enough time a money to go off in search of whate weather they prefer—Miami in winter Maine in summer. Even though the r of us have to take what we get, such August humidity in October sometim there is enough starlight and wind in t treetops and bird song to give us pea

—ELSON RUF

STEIMLE

Hear Wittenberg Choir Here

as of October 1, this is the latest information on where Dr. Steimle and the Wittenberg Jniversity Choir can be heard this fall on The Protestant Hour. PRT advises you to onsult your local newspaper listings or your own pastor for time of program.)

ALABAMA
Anniston WHMA
Birmingham WBRC
Cullman WFMH
Decatur WHOS
Dothan WDIG
Florence WOWL
Gadsden WCAS
Geneva WGEA
Guntersville WGSV
Jasper WWWB
Mobile WKRG
Monroeville WMFC
Opelika WJHO
Piedmont WPID
Selma WRWJ
Sylacauga WFEB
Talladega WHTB
Tuscaloosa WTBC

ALASKA
Sitka KSEW

ARIZONA
Tucson KOLD

ARKANSAS
Arkadelphia KVRC
Berryville KTCN
Fort Smith (S) KFSA
Hope KXAR
Little Rock KTHS
Nashville KBHC
Paragould KDRS
Siloam Springs KUOA

CALIFORNIA
Cutler KFRE
Sacramento KPBK
San Jose KLOK

COLORADO
Greely KFKA

DELAWARE
Milford WKSB

D. C
Washington WOL

FLORIDA
Avon Park WAVP
Bradenton WTRL
Crestview KCNU
Cypress Gardens WGTO
Gainesville WRUF
Homstead WSDB
Jacksonville WJAX
Madison WMAF
Marianna WTYS
Miami WCKR
Milton WSRA
Ocala WMCP
Orlando WDBO
Sebring WJCM
St. Petersburg WLCY

GEORGIA
Albany WALB
Americus WDEC
Athens WDOL
Atlanta WSB
Augusta WGAC
Camilla WCLB
Cedarown WGAA
Cleveland WRWH
Commerce WJJC
Cornelia WCON
Dalton WBLJ
Dublin WMLT
Elberton WSGC
Fitzgerald WBHB
Gainesville WGGA
Hartwell (M) WKLY
Hawkinsville WCEH
Jesup WGBR
LaGrange WTRP
Lawrenceville WLAW
Macon WBML
Milledgeville WMVG
Newnan WCOH
Guitman WSFB
Sandersville WSNT
Savannah WTOC
Statesboro WWNS
Sylvania WSYL
Thomson WTWA
Valdosta WGAF
Rome WLAQ
Winder WIMO

HAWAII
Kailua Oahu KANI

IDAHO
Boise KGEM
Osburn KWAL

ILLINOIS
Litchfield WSMI
Sparta WHCO
Sterling WSDR

INDIANA
Evansville WJPS
Fort Wayne WANE
Kokomo WIOU
Lafayette (S) WBAA

IOWA
Charles City KCHA
Clinton KROS
Davenport WOS
Dubuque KDTH
LeMars KLEM
Mason City KGLO
Newton KCOB

KANSAS
Hutchinson KWBW
Topeka WIBW
Wichita KAKE

KENTUCKY
Cumberland WCPM
Cythiana WCYN
Franklin WFKN
Harrodsburg WHBN
Lebanon WLBN
Louisville WHAS
Paducah WKYB
Pikeville WSGI
Somerset WSFC

LOUISIANA
Bogalusa WIKC
Covington WARB
Golden Meadow KLFT
Jennings KJEF
Lafayette KVOL
Lake Charles KPLC
Lake Providence KLPL
Minden KASO
Monroe KNOE
New Orleans WDSU
Shreveport KWKH

MAINE
Calais WQDY

MARYLAND
Annapolis WNAV
Baltimore WBAL

MASSACHUSETTS
Attleboro WARA
Boston WCOP
Holyoke WREB

MICHIGAN
Detroit WJBK
Ironwood WJMS
Jackson WIBM
Kalamazoo WKLZ

MINNESOTA
Minneapolis WDGY

MISSISSIPPI
Corinth WCMA
Booneville WBIP
Brookhaven WJMB
Clarksdale WROX
Greenwood WABG
Grenada WNAG
Gulfport WGCM
Hattiesburg WFOR
Laurel WAML
Louisville (F) WLSM
McComb WHNY
Natchez WMIS
Picayune WRJW
Starkville (M) WSSO
Yazoo City WAZF

MISSOURI
Flat River KFMO
Kansas City WDAF
St. Louis KSD
Springfield KGBX

NEW HAMPSHIRE
Berlin WKCB

NEW JERSEY
Altantic City WLDB
Wildwood WCMC

NEW MEXICO
Alamogordo KRAC
Clayton KLMX

NEW YORK
Babylon, L. I. WBAB
Freeport, L. I. WGBB
Huntington, L. I. WGSM
Ithaca WHCU
Jamestown WJOC
Syracuse WSYR

NORTH CARONLINA
Ahoskie WRCS
Albemarle WABZ
Asheboro WGWR
Asheville WWMC
Beaufort WBMA
Belmont WGCC
Boone WATA
Brevard (Tu) WPNF
Burlington WFNS
Canton WWIT
Charlotte WIST
Concord WEGO
Elizabethtown WBLA
Elkin WIFM
Fayetteville WFLB
Forest City WBBO
Franklin WFSC
Gastonia WGNC
Greensboro WBIG
Greenville WGTC
Henderson WHVH
Hendersonville WHKP
Hickory WHKY
High Point WNOS
Kinston WFTC
Laurinburg WEWO
Lexington WBUY
Lincolnton WLON
Louisburg WYRN
Lumberton WAGR
Marion (Clingman's Peak) WMIT
Mooresville WRIP
Morganton WMNC
Mt. Airy WSYD
Murphy WCVP
New Bern WRNB
N. Wilkesboro WKBC
Plymouth WPNC
Raleigh WPTF
Reidsville WREV
Rocky Mount WCEC
Roxboro WRXO
Salisbury WSAT
Sanford WWGP
Shelby WOUS
Southern Pines WEEB
Statesville WSIC
Thomasville WTNC
Tryon WTYN
Wadesboro WADE
Wallace WLSE
Washington WOOW
Waynesville WHCC
Wilmington WGNI
Wilson WVOT
Winston-Salem WSJS

OHIO
Cincinnati WCPO
Dayton WAVI
Gallipolis WJEH
Lancaster WHOK
Newark WCLT
Springfield WIZE
Steubenville WSTV
Warren WHHH
Youngstown WFMJ

OKLAHOMA
Durant KSEO
Guymon KGYN
McAlester KTMC
Oklahoma City KOCY
Stillwater KSPI

OREGON
Astoria KAST

PENNSYLVANIA
Canonsburg WCNG
Charleroi WESA
Connellsville WCVI
Corry WOTR
Gettysburg WGET
Indiana WDAD
Johnstown WARD
Kane WADP
Lancaster WGAL
Lewistown WMRF
Philadelphia WFIL
State College WMAJ
Williamsport WRAK
York WSBA

SOUTH CAROLINA
Abbeville WABV
Anderson WANS
Bamberg WWBD
Barnwell WBAW
Batesburg WBLR
Bennettsville WBSC
Camden WACA
Charleston (S) WCSC
Chester WGCD
Clinton WPCC
Columbia WIS
Florence WOLS
Georgetown (S) WGTN
Greenville WFBC
Greenwood WGSW
Greer WEAB
Hampton WBHC
Hartsville WHSC
Lancaster (S) WLCM
Laurens WLBG
Mullins WJAX
Myrtle Beach WMYB
Newberry WKDK
Rock Hill WTYC
Seneca WSNW
Spartanburg WSPA
Sumter WFIG
York WYCL

SOUTH DAKOTA
Sioux Falls KISD
Rapid City (Tu) KOTA

TENNESSEE
Athens WLAR
Chattanooga WDOD
Copperhill WLSB
Covington WKBL
Jackson WTJS
Knoxville WNOX
Maryville WGAP
Memphis WREC
Morristown WMTN
Murfreesboro WGNS
Nashville WSM
Pulaski WKSR

TEXAS
Amarillo KGNC
Beaumont KRIC
Colorado City KVMC
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Huntsville KSAM
Killeen KLEN
Lufkin KTRE
San Angelo KGKL
San Antonio WOAI
Snyder KSNY
Tyler KTBB
Waxahatchie KBEC
Wichita Falls KWFT

VERMONT
Springfield WCFR

VIRGINIA
Bedford WBLT
Bristol WCYB
Clifton Forge WCPV
Crewe WSVS
Danville WDVA
Franklin WYSR
Fredericksburg WFVA
Fairfax WEEL
Galax (S) WBOB
Gretner WMNA
Hampton WVEC
Harrisonburg WHBG
Hopewell WHAP
Leesburg WAGE
Lexington WREL
Lynchburg WWOD
Mount Jackson WSIG
Newport News WGH
Norfolk WTAR
Petersburg WSSV
Pulaski WPDV
Richmond WRVA
Roanoke WSLS
Rocky Mount WYTI
South Hill WJWS
Waynesboro WAYB
Wytheville WYVE

WASHINGTON
Longview KEDO
Seattle KTW
Seattle KING

WEST VIRGINIA
Elkin WDNE
Huntington WSAZ
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